



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

AH 5XWD 0

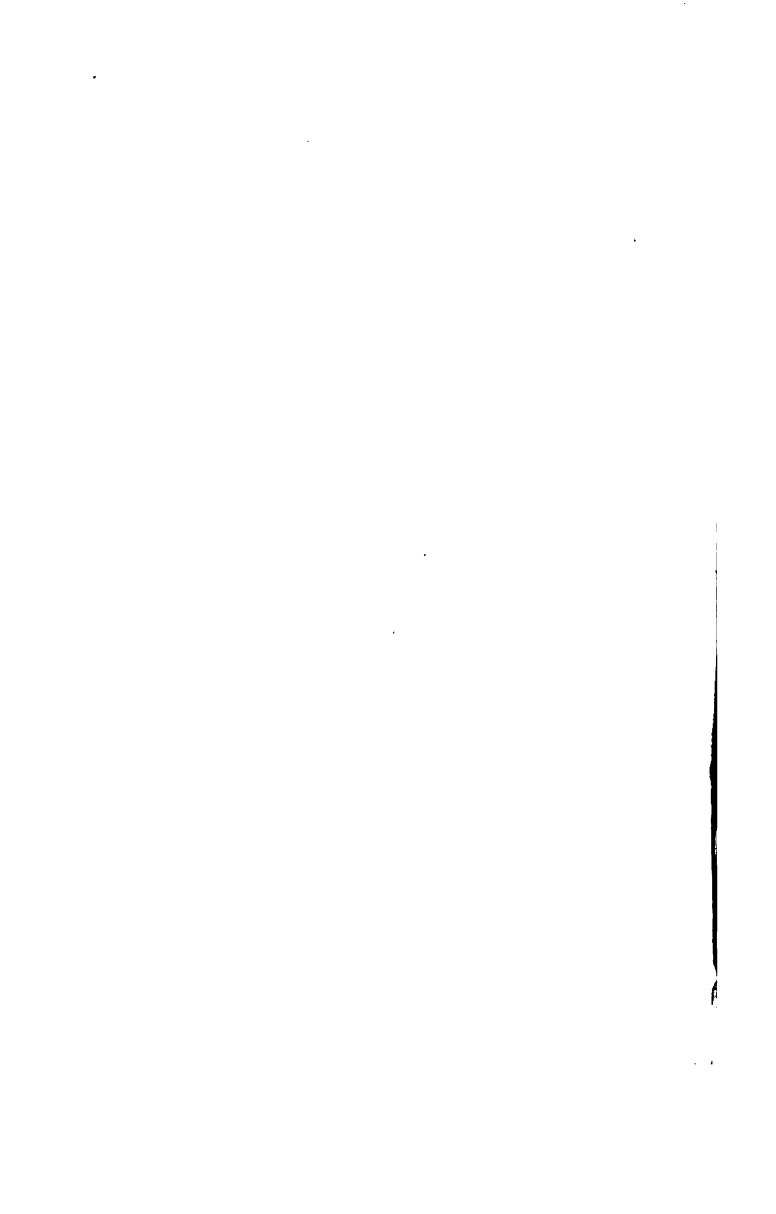
MINISTERIAL LABORS
OF THE
REV. JOHN PEACOCK

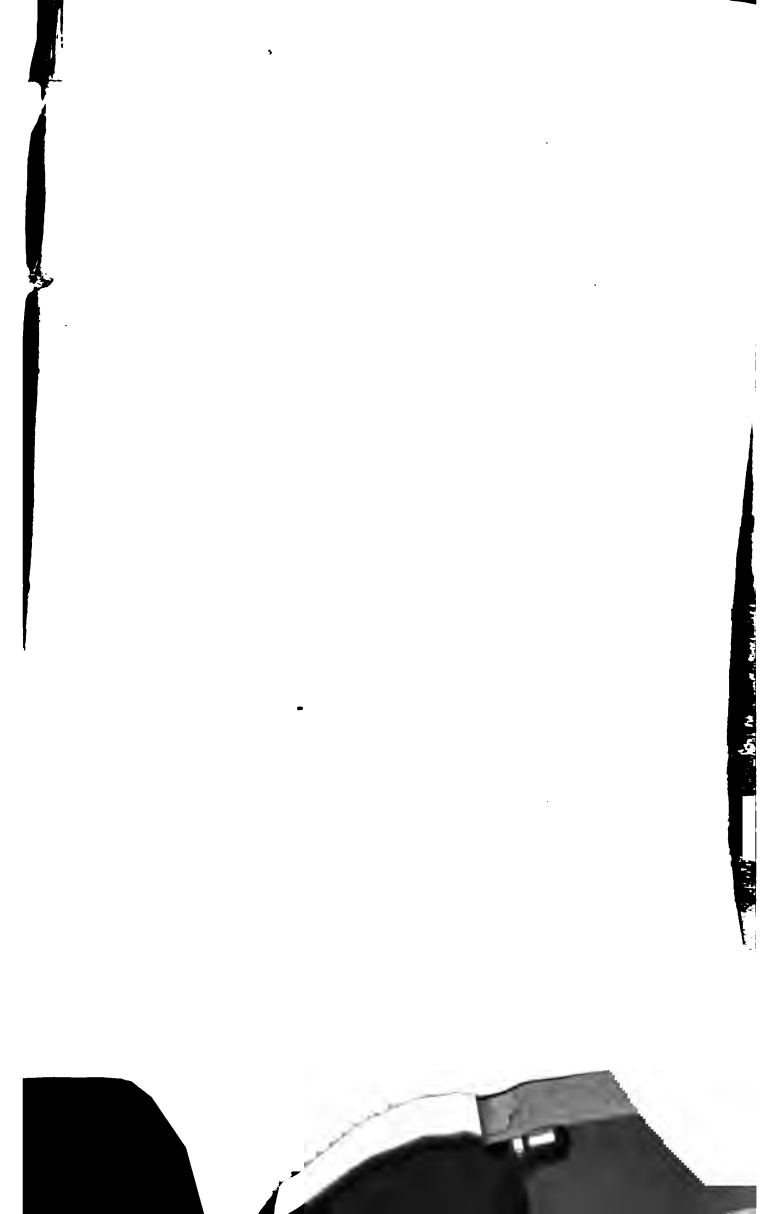
943
Bap. 85
P 356
P 356 sk
1851



ANDOVER-HARVARD
THEOLOGICAL LIBRARY









A SKETCH
OF THE
CHRISTIAN EXPERIENCE,
CALL TO THE MINISTRY,
AND
Ministerial Labors
OF THE
REV. JOHN PEACOCK,

DOMESTIC MISSIONARY.

CONCORD, N. H.:
PRINTED BY TRIPP & OSGOOD.
[Steam Printing Establishment.]
1851.

P R E F A C E.

LITTLE did I think of presenting this small volume to the public, when I commenced the manuscript ; but finding that it contained many interesting facts connected with revivals, and thinking it might, by way of remembrance, lead those who witnessed those blessed scenes, to humility, gratitude, and perseverance in the cause of God, I concluded to publish it.

It is humbly submitted, with the hope that it may inspire christians to labor and pray for revivals of pure religion, and that the impenitent may be induced to secure everlasting life.

J. P.

943

Ba P. 85

P356

P356sk

SKETCH.

1951

I was born in Amherst, N. H., May 3d, 1804. I was the son of WILLIAM PEACOCK, JR. My father was an industrious and successful farmer; which business I followed, while under his care. Although my father did not profess to be a christian, yet he was careful to teach his children good morals. My mother was a professed baptist, and lived as I trust in a good measure, a christian life.

Although I had many serious thoughts, and often felt alarmed about myself, yet I had nothing lasting on my mind until the summer and autumn of 1823. At that time a revival commenced in Milford and vicinity, under the labors of Rev. GEO. EVANS, in which some of my friends and associates shared. My mind became restless; I made excuses to stay away from meeting, and endeavored to shun those that I thought would converse with me about my soul. Still, I was restless and unwilling

to let any one know that I had a single impression. Sometimes I desired a fit of sickness, at other times longed to have some friend die, so that I might have a good excuse to attend to religion. And, again, I thought I would feign myself deranged, and under that influence secure salvation. But all the while I would use profanity and be exceedingly vain with my associates, to secrete from them my seriousness. But, when alone, slavish fear and horror would fill my soul. Then, to appease conscience, I would make resolutions to reform. Thus I continued to vacillate until the 15th of October, 1823, when I trust I was slain by the law of God. On the night previous there was a lecture given at the house of my grandfather, which I attended. Many were anxious about their souls. At the close of the meeting prayer was offered by Rev. GEO. EVANS for these distressed persons. The next morning I was invited to the house of my grandfather to attend prayers. I went in; but with a full determination not to let any thing make an impression on my mind. When I went in I found a cousin in deep distress of soul, and was referred to him in some faithful

and affectionate remarks by Rev. Mr. EVANS, who talked and prayed with us. After prayer, as Mr. EVANS and my cousin were leaving the house, my cousin said to me, "*Come and go with us!*" My heart, which was now full, seemed ready to burst. I felt that *they* were going to heaven and *I* was left. That day my sins rolled up before me, fresh and awful; sins, that I had committed years before, now stared me in the face, while the penalty of God's law was ringing in my ears with its condemning power. I felt that I was a rebel, justly condemned by God. I saw that God had been doing me good all my life, and I had done nothing but sin against him. I wondered how he could bear with me so long!

That evening I went to meeting and heard Rev. Mr. EVANS preach from this text: "Lord, if thou shouldest mark iniquity, O Lord who shall stand? But there is forgiveness with thee, that thou mayest be feared."—Ps. 103: 3. I took a seat back, and laid down my head, and remained so most of the evening, for such was my sense of guilt that I was unwilling to look any one in the face. I constantly felt that God was right and I was wrong; that he

had claims on me, to which I had never surrendered. My distress became so great that I could not shed a tear. I thought I must be melted down at the foot of the cross, and yet my heart would not yield. I thought I was willing to give up all for Christ; and, if I had worlds in my possession, would freely give them all for Him; but found no relief. Every thing in nature, Providence and grace, was speaking against my course of rebellion. I knew not what to do. I had distressing fears lest I should lose my conviction and go back to my former course. * This I dreaded more than death itself. It seemed that Jesus was at a great distance from me, and that I was so great a sinner I must repent a great while before I could come to Him.

I remained in this situation about two days. On the 25th October, in the afternoon, as I was at work alone, and pondering on my forlorn condition, just about giving up all in despair, suddenly my burden of guilt left me and peace and joy ensued. I saw the plan of salvation so clear that I would not have it altered for a world. Only believe; is this all? thought I. How easy. I wondered I did not

see it before. My mouth was filled with praise. This was Saturday, P. M.

Lord's day, I attended the baptist meeting in Milford, and heard the morning sermon from the text: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. 5: 17. My feelings were expressed better than I could have told them. This gave me strength. I now felt strongly attached to christians. Religious meetings were my delight. The Bible was my companion. Prayer became a blessed privilege; the Savior was to me the chiefest among ten thousand and the one altogether lovely. I had a clear discovery of the awful guilt and situation of sinners, and the compassion of Jesus toward them. This gave me strong anxiety for their souls. Such were my feelings that I could not neglect conversing with a single individual, if I had opportunity, without feeling the greatest condemnation.

I soon began to feel it a duty to be baptized and to unite with the church, and expressed my feelings to Mr. EVANS on the subject. I had many serious doubts about my preparation

for that ordinance, yet the way looked delightful, and the impression of duty was strong. I offered myself to the baptist church in Milford, as a candidate for baptism, and was received by them ; but was not baptized for some weeks afterwards, in consequence of Mr. EVANS' health. The time seemed long, and the ordinance looked precious. On the 29th of December, 1823, I was permitted the blessed privilege of being baptized, and a happy day it was to my soul. Such peace and joy as I experienced that day, and for days following, are indescribable. I now had a great desire to be of some use in the world. For this object I often found myself devising plans imperceptibly. My prominent thought was to study the word of God as much as possible, converse with sinners, attend and take part in all the meetings I could, and spend much time in prayer, until I was of age, then I would go to some destitute part of the world, and sustain myself by labor and attend prayer meetings, and converse with the people about Jesus. I thought I was willing to suffer any privation, if I could be the means of saving *one soul*.

A few months only had rolled away before

the thought of preaching the gospel would rush into my mind, which I would banish at once by considering myself a foolish creature for having such a thought. Still the impression would return more frequently and powerfully. Then I would plead my want of abilities, both natural and acquired; still the impression continued to increase, and became a very serious subject, which agitated my mind most of the time. The work looked pleasant to me, and had I been fit for the office, should have preferred it to all others. I disclosed my feelings on this point to no one except an intimate friend of mine, with the injunction not to reveal it.

In the course of a year or so, a report was circulated, that I was going to devote myself to the ministry. This came to the ears of my dear mother, who asked me if it were so. I evaded the question. She then told me if I had such a thought to banish it from my mind, for she thought it could not possibly be my duty; and presented several discouragements, which had a powerful influence on my mind. I then made a great effort to surrender the subject, but it brought great darkness upon my

mind, and distress into my soul, which remained until I was willing to submit to God.

I desired an indisputable evidence that it was my duty, and then I should be willing to have it known. This was the trouble. I longed for some supernatural power to assure me that it was my duty.

Just before I was twenty-one a brother in the church came to engage my services on a farm for a season. To him I revealed some of my feelings, which led him to give me many privileges. I spent several months with him, and enjoyed a precious season. I had opportunity to converse with strangers, that had no hope, with some effect. Some soon became anxious, and one or two expressed hope. Then the impression that *I must preach the gospel*, became so powerful that I felt constrained to relate my feelings to my pastor, Rev. SAMUEL EVERETT, and to others ; and, finally to the church. I gave up labor and commenced study with my pastor, and boarded at my grandmother's, at a distance of three miles, which I was obliged to do for the want of means.

During this time a revival commenced at

Mason, N. H. I went to the place, and witnessed the powerful work of the grace of God. Rev. JOSEPH ELLIOT of New-Ipswich, was laboring with this people one half of the time. The work was glorious. Conversions occurred daily. Professors were much engaged. The converts were happy and faithful, and many sinners were deeply distressed. I spent ten days here, and a blessed time it was to my soul. When I left about sixty had expressed hope in Christ, and several were baptized and united to the church.

One of the studies to which I attended, at this time, was "Mason on Self Knowledge." This little work gave me such a view of myself that I gave up study, after about three months, and returned to my labor, feeling convinced that the point about my preaching was fully and forever settled, and that I should never have another thought of its being my duty. I felt happy in being relieved from the awful responsibility which I viewed as resting on the gospel ministry. But my rejoicing was of short duration. A few days only elapsed, before my former impressions returned with tenfold weight.

Those impressions I sternly resisted. I became most rebellious, and was fully determined not to preach, and often thought I would not on any consideration whatever. But my mind was restless as the troubled sea, for days if not for weeks. At last, I gave up the struggle and yielded to duty. If it was duty for me to preach, I was perfectly willing to acquiesce, and if it was duty for me to labor, I was willing so to do. This state of mind brought rest to my troubled soul. I had stronger evidence that it was my duty to engage in the work of the ministry. This was my last struggle of the kind. Since then my hope that I was a christian, and my evidence of a call to the ministry have kept pace with each other.

After spending some more than a year, at study with my pastor and at school, I related my views to the baptist church in Milford, of which I was a member. They were unprepared to act on my case, ~~fearing that I was not called~~ to the work.

In December, 1826, I went to New-Boston to engage in teaching a small school, at one side of the town. And, notwithstanding I

suffered some unpleasant things in school, partly on account of my sentiments, and also from a division of feeling in the district respecting the location of the school-house, yet I had peace within, endeavoring to perform my duty as a teacher and as a christian.

During this school I attended a weekly conference on Chestnut Hills, in Amherst, and took an active part in the exercises. This, together with other meetings which I enjoyed, had a good effect on my own mind, and I hope was useful to others. Soon after this school closed, I went, in company with my pastor, Rev. S. EVERETT, to Nottingham-West, (now Hudson,) to spend a week in the revival that was then there in progress.

They being destitute of a baptist minister in that place at this time, and the state of things being such, Bro. EVERETT concluded that I had better stop one week and do what I could. I did so, and he returned home. During that week I engaged to finish out a school, in a district where the teacher was taken sick, and in a few days after died. He was an old associate of mine, one whom I loved and respected. His name was W. M. SARGENT.

Here I began to speak from select portions of scripture, although I had no license from the church. Several evenings in a week I would hold meetings, and on the Sabbath take my stand in the deacon's place, and speak from texts of scripture. From this stand I was urged by the brethren into the desk. But this was a great journey, and I undertook it with a trembling step and a fluttering heart.

The baptists in this place obtained an ordained minister when they could, and had the ordinance of baptism administered to those who desired it and gave evidence to the church that they had "passed from death unto life." The other Sabbath I supplied them as well as I could.

The revival commenced, as near as I could learn, with Dea. BURNS' family. He had a daughter about twelve years of age who indulged a hope when only six years old. She, with a cousin, were singing in the presence of an older sister, the chorus "I am bound for the kingdom, will you go to glory with me." The older sister replied, "No, I won't go to glory with you," &c. The cousin immediately left for Lowell, and soon experienced reli-

gion. On hearing this news, the sister was powerfully impressed by the expression she had made. She then felt that her sister and cousin were going to glory, and as she had no desire to go with them that God would take her at her word. This was the means, in the hand of God, of her awakening and conversion. She was the first that expressed hope. From this, the work spread to every part of the town, to some extent. More than one hundred and fifty made a public profession of religion, in both churches.

Previous to this revival, the baptists were in a low state, and most of the time destitute of preaching. The presbyterian minister, Rev. Mr. TALBOT, being active and rather plausible, had great influence over many of the baptists, and had almost the entire control of the affairs. As soon as there were some favorable indications he sent to Andover Seminary, and obtained what human help he needed. The work had not reached the neighborhood where I was teaching, until school commenced. Mr. TALBOT gave it up as lost. On the Sabbath evening, previous to my commencing school, we had a meeting at Noah

ROBINSON, Esq's., where I afterwards made it my home, while in town. We had evidence that God was present at that meeting, as two or three were awakened at the time. The next day I commenced school; found about forty scholars present. I reminded them of their former teacher, and the Providence that brought me there, and endeavored to improve it to them. The effect was powerful; most of them were melted into tears. I prayed with them, and proceeded on with the school.

The impression then made lasted not only that day, but during the school, and will I trust as long as time shall last, or eternity endure. Often I had two-thirds of forty scholars before me in tears. Many a morning was I requested by individuals to pray for their distressed souls, and again at noon and at night. O, the responsibility that rested on me, a poor worm of the dust! Even in school hours I have seen the tears drop upon the open Bible, flowing as I believe from penitent hearts. Soon these precious souls were hoping in God, and filled with joys.

We had meetings several evenings in the week, and God was manifestly with us. Six-

teen in that district I believe indulged hope. How precious the work. I felt then that I should like to teach school all my days; yet how unworthy; but how blessed the work! Those dear souls have ever appeared precious to me.

After the time expired for which I engaged to teach, I taught four weeks by subscription. The work still progressed through the town. The baptists being destitute of a minister, they persuaded me to tarry with them. I did so, and spent my time mostly from house to house, and in meetings during the afternoons and evenings. Sabbath days I supplied their desk, excepting when they could obtain a supply by one who could administer the ordinances. I supplied there, I think, twelve or thirteen Sabbaths in all. I remained in Hudson about five months. During the time I spent several Sabbaths in Nashua. At that time there was a small church of about a dozen members in Nashua and vicinity. They had but little preaching, and no house of worship. For my few services with them I received a few small
*When I left Hudson I found that about six-
 1**

ty individuals had been baptized and added to the baptist church, and about ninety had united with the presbyterian church, thirty of whom were immersed. Some were poured, some sprinkled at the water-side, and some at the meeting-house, and others in their infancy, who united with the church the same day. Much was said on baptism and close communion which was a great damage to the revival.

At a meeting of the church it was voted to raise seventeen dollars, as a compensation for my services while with them. Of this sum I received six dollars and fifty cents, on the morning I left. The remainder I suppose is in safe keeping, for I have never received a cent of it, and probably never shall.

Just before I left Hudson, I met with the Rev. C. O. KIMBALL, pastor of the baptist church in Methuen, Mass. He wished me to assist him a few weeks in a revival. With this I complied and went to that place. During this time, I concluded to spend the fall at Bro. KIMBALL's, in study, and assist him what I could. The revival was powerful—sweeping through the village and over the town—taking in its course several heads of influen-

tial families, and many promising youths. About sixty were baptized by their pastor, and added to the baptist church. Here I attended many meetings; had opportunity to associate with many interesting young men, and received much valuable instruction which has been of great service to me since.

The first of December I went to Hudson, and taught the same school that I had the spring previous. Had a good school; one easily governed, The scholars were much interested, and made great proficiency. Bro. DEAN being absent on a visit, I supplied the desk five Sabbaths, for which I received no compensation, nor the offer of any. It might have been worthless to the people. Let that be decided hereafter.

At the close of this school I went back to Methuen, and taught a small school, on what was called "Tower Hill." Here I found nearly all the families universalists and infidels, and their children profane swearers and ungovernable. The school was somewhat unpleasant. But I boarded with a man who had recently indulged a hope, and had several meetings and other privileges; so that I en-

joyed almost uninterrupted peace of mind. I felt determined to do my duty, in school and out.

Expecting at the close of it, to return to my father's house in Amherst, and to my mother church in Milford, I had great anxiety for a work there of divine grace. I prayed over the subject, and such were my feelings, for weeks, that I had no doubt that God would revive his work in Milford. When I returned home I found a work in progress. Here I spent a few weeks and enjoyed a good season.

At this time I received from the church a license to preach the gospel. I had decided, some months before, to go to school at New-Hampton, but Providence seemed to direct otherwise; and I endeavored to make it a point, always, to follow the dictates of Providence.

While at Milford, Bro. E. HOLBROOK came to engage me, to supply the people at Goffstown, one Sabbath. With the advice of my pastor, I engaged to go. I supplied, also, at Amherst, on Chestnut Hills, two Sabbaths. Here quite a large congregation assembled, it being near the limits of several towns, and far

from any place of public worship. Here I had several appointments for some time which I endeavored to fulfil, as I hope with some good effect.

It was in the month of June, 1828, I think, that I met my engagement at Goffstown. Here I found a good congregation, and excellent brethren. But they were much discouraged. They had been wading through difficulties, for a long time, which had occasioned alienation of feeling, and greatly injured the cause. Although they had been supplied with preaching a part of the time, yet such was their situation that they had not had a communion season for four years. Some of the members could not shake the friendly hand.

On the first Sabbath that I spent with them my poor services seemed to take effect in the morning, and at intermission I was informed that greater friendship was manifest than had been for four years previous. I was urged to have another appointment, which I did. And from that I left another, and so on. As I attended them I found that God was at work in the hearts of his children. They delighted to greet each other, and confess their wrongs, and

take up their stumbling blocks out of the way of sinners. The other Sabbaths I supplied on Chestnut Hills, and at Merrimack, in the school-house, near Dea. LEACH'S.

After a few weeks the church in Goffstown held a conference. At that meeting, much deep feeling and hearty confession was experienced. After nearly all had expressed their feelings, Dea. MOSES GOULD requested all who could drop all the old difficulties and start anew in the cause of God, to manifest it by rising ; and, to our joy, all arose but one sister. They wept for joy. From that moment things wore another aspect. During the same meeting two individuals related their experience, and were received as candidates for baptism. At their next meeting of the kind, seven more were received for baptism.

Such was the state of things, and the anxiety of the people, that I concluded to spend the winter at Goffstown and at Chestnut Hills, in Amherst. I accordingly went to Goffstown the last of September, and boarded with Bro. DAVID JUDSON, the first person that was baptized in that place after I commenced my labors there. His wife was then destitute of

hope, but in a few weeks was converted to God, and also her sister and some others. Truly, the Lord was with us.

Soon after I went to Goffstown, I established, within the limits of my labors, four Bible classes. They were attended during the autumn and winter evenings, and were conducted by singing, reading and discussing portions of scripture. This exercise we found both interesting and profitable. I had about one hundred and fifty persons in these classes, who spent one evening in a week, usually in this way. The effect was good. The mind was not only stored with biblical knowledge, by the means, but it prevented all parties of pleasure and vanity, during that season, and also made impressions upon minds which were lasting. Several dated their first religious impressions from those Bible classes, and as the time when they gave their hearts to God. The full result will be known only in eternity.

During the winter fourteen members of this church, who resided in Dunbarton, were dismissed, and were recognized as a baptist church, and that place, on the 15th of December.

ber, 1828. On that occasion Bro. DAVIS preached the sermon, from Amos 3: 8—"Can two walk together, except they be agreed?"

I enjoyed great peace of mind, most of the time; but was preparing for trials. On the 3d of April, (fast day,) A. BEVERLY came to inform me that my brother KENDALL was dead. He was taken sick on Monday, and died on the Wednesday following. Although this was the first intelligence I had of it, yet I trust I was prepared to receive it. It was enough that God had done it. The last Sabbath in April I preached my farewell discourse to a crowded congregation, and many were affected to tears. On leaving Goffstown many tender ties were severed, and many hearty wishes expressed. Thus ended some of the most precious seasons of my life. I there received many suggestions from the good brethren of that church, which have been of much use to me since. I became exceedingly attached to the family where I boarded. They were extremely kind to me, and were much interested in the cause of God.

The next Sabbath I spent on Chestnut Hills. The day previous a meeting was held

to take into consideration the propriety of forming a baptist church in that place. It was concluded that it might be duty. A church soon after was organized. My labors now closed with this people for that time. I enjoyed many precious seasons there, and formed many endearing acquaintances. Many associations connected with that place cluster around my heart, which can be enjoyed now only in recollection.

I started on Monday morning, in company with H. KIMBALL and C. G. WHEELER, for New-Hampton Institution. We had a laborious journey and arrived at the old Mansion House, where we were received cordially by several brethren. Here I commenced a theological course for one year; in this I engaged with L. E. CASWELL, J. E. STRONG, E. WORTH, F. BLOOD, and J. RICHARDSON, — SMITH and others. We were under the tuition of Professor B. F. FARNSWORTH. We boarded, in common, at the Mansion House, and became acquainted with many brethren, and much attached.

A revival commenced in August, at Meredith, that spread all around us, and through

our midst. By the request of Rev. WM. TAYLOR, I supplied at East Sanbornton on the Sabbath.

BRO. TAYLOR was absent on an agency at this time. I found his people much distressed and discouraged about it. Their house of worship was old and inconvenient; but they had a good congregation, and an excellent church. I furnished them a constant supply on the Sabbath, and either went myself or sent some one. We usually walked down on Saturday, P. M., attended meeting Saturday evening, and the Sabbath school at 9 o'clock, A. M., then preached three times and returned on foot in the evening. Thus I spent the Sabbaths of my first term, and without any very special effect upon the minds of the people. But there was manifest a good attention, stillness and solemnity in our meetings.

The August vacation I spent mostly in what is called Meredith Third Division. Had an appointment on Saturday, P. M., at the school-house near the widow CASS'. On my way I called at the house of Rev. PARKER L. FOGG, their former pastor. Found him absent on a visit to Maine. Conversed with his little

daughter, some ten years old, about her soul. She appeared much affected, and I trust that it was a means, under God, of her awakening. She soon after indulged a hope.

Sabbath day I preached at the old house, in Third Division, and at five o'clock, P. M., had a meeting at the Cass school-house, which was crowded to overflowing. During the sermon there was a young lady who sat before me and appeared deeply affected. After meeting closed, although an entire stranger, I enquired into the state of her soul. I found her in much distress. While conversing with her I cast my eye around, and found that we were surrounded with weeping youth. To see sixteen young ladies, and probably as many young men, with several others thus affected, was almost overwhelming. Especially at that time when there was not probably a revival in the State. I conversed with them, and commended them to God in prayer. Such was the state of feeling that we appointed a prayer-meeting, at S. CRAM's, and in a short time the room was filled. There were but few professors present, and I had to perform most of the labor. This was the commencement of a glo-

rious revival in that place. I had frequent meetings, during the week, which were fully attended ; and also visited from house to house, and found many distressed.

One evening I appointed a prayer and enquiry meeting at Mr. CHASE FOGG's. On arriving at the house, at the appointed time, I found one room well filled for the prayer-meeting, and another for the enquiry-meeting, with about thirty individuals, and some of them so deeply distressed that they wept aloud. But a few weeks before, these same youth spent an evening in vain amusement in the same room, and now they were reminded of it, and their distress was almost insupportable. It appeared to be the work of God—still, solemn and powerful. Convictions were very deep. Often the anxious would despair of mercy, and be beyond tears before they could find relief. Conversions were clear. The converts felt deeply for others, and also their obligations to God. They were obedient and active, and of course happy.

At this time I divided my labors between this place and East Sanbornton. Several cases of anxiety soon occurred there. Sep-

tember 8, 1829, the Meredith Association held its session there, which seemed to have a good effect. The appearances continued to be favorable.

Tuesday, P. M., September 13, I attended the dedication of the meeting-house, at Meredith 2d Division. Sermon by Rev. GEO. EVANS, of New-Hampton. The next day I attended the exhibition of the Sabbath school at Meredith 3d Division, and spent the remainder of the week there. The work was powerful.

On Friday evening following, we had a meeting at a Bro. LEAVITT'S. He had four daughters, three of whom were at home, all anxious. Just before the evening service we had a meeting to pray for God's blessing upon our efforts. SALLY LEAVITT was so much distressed that she fainted and took her bed. In the evening, while Bro. CASWELL was preaching from the text: "Behold, the bridegroom cometh, go ye out to meet him;" she found relief and was happy. As soon as the sermon was closed, she arose and expressed her joy in believing. This had a powerful effect on her two sisters, and others. After the meeting closed we

spent some time in conversing and praying with distressed souls. That evening all three of those sisters found relief, and also a cousin of their's. Another cousin found the Savior on her way home. Bro. CASWELL and myself spent the night with this family.

But who can describe the emotions of that father, who had indulged hope six years, and of that mother, who had enjoyed hope more than twenty years, now to see their proud, stubborn, rude daughters humbled at the foot of the cross, and made to speak forth the praise of God in one evening? Their tears were flowing, while their thanksgivings were going up to God. Never shall I forget that night, so long as memory holds her throne. To see such joy and gratitude for mercies received by parents and daughters, and to know the anxiety felt for the absent daughter and sister, was truly affecting.

The next Sabbath, when those sisters entered meeting such was their appearance that a young man, who had propagated universalism, was awakened from his death-like slumbers, and in the evening was found among the enquirers, in deep concern for his soul. He soon

indulged a hope in Christ and became quite active. The other daughter learned on the Sabbath what God had done for her sisters and cousins, and became deeply affected. During the week she was brought to submit to God, and was happy. They were all baptized and united with the church. The work went on gloriously, until a large number were hopefully converted to God. Among the converts was JUDITH LEAVITT, about thirteen years of age. She afterwards was educated at New-Hampton, and married Bro. JONES, and went to Burmah to labor for the heathen. From her conversion she felt deeply for them; always remembering them when she prayed or spoke in meeting. By a kind Providence she had been permitted to land on heathen shores, and to gratify, in some degree, her ardent desires.

This revival was instrumental of removing some difficulties of long standing in the church, and of greatly increasing their number. The work of the Lord spread into the First Division, and became powerful there. It also appeared in the East Sanbornton, a part of the town called "the Bays," about the middle of Sep-

tember, 1829. On Sabbath evening, after the lecture closed, I found four individuals in deep distress for their souls. I remained with them over night, and conversed and prayed with them.

The next morning I left them all in deep anxiety, and took the stage for Concord and Nashua to attend the Milford and Salisbury Associations. During my absence I felt deeply anxious for the friends I had left: having a gleam of hope that it was the commencement of a glorious revival, and many fears also that it might vanish. This anxiety continued until I returned. When I arrived at the house I left, I found those four individuals rejoicing in hope. One of them, (Mrs. S.) first indulged hope. She started for the field to tell her husband, and met him and told him she had found Christ. All he could say was, "pray for me." The work now spread in an interesting manner. Numbers became anxious. On one Saturday evening, at an enquiry meeting, six young persons expressed hope. Among this number was a young lady by the name of E——. Her sister M—— said that every time that E—— went to meeting, she

was afraid she would get religion. The same night E—— went home and told her sister she had found the Savior. M—— remarked, "E—— has got religion, sure enough." But M—— still remained stubborn.

Sabbath day she took her place with the choir, and sung to conceal her feelings. But when singing the last hymn she was obliged to stop and sit down. She went to the third meeting, and during that time she found hope in God. At the close she took her father by the hand and said, "Father, can you forgive me?" Then they wept for joy. Others were in great distress. One young man groaned aloud all the evening. God was there by His power to save. Such was the state of feeling that I spent several weeks here during the Fall.

Before a year elapsed, Bro. TAYLOR was permitted to return to the people he left in so much discouragement, and baptized a number of young converts, and rejoice with his dear people in the glorious prospects of Zion in that place. They have since built a new meeting-house, and now have a flourishing society. In the spring of 1830 I left New-Hampton

to spend the vacation with Bro. LEONARD TRACY of Claremont. A revival had commenced there and was very interesting. I labored there a short time. During this vacation there was a conference of churches in the Newport Association, at Hanover. I went, in company with Bro. TRACY, but was taken ill and obliged to take my bed. This resulted in the rheumatic fever, which kept me in Hanover about six weeks. Four weeks of this time I was at Dea. WORTH's, and the remainder at Dea. BRIGHAM's; at both places I was kindly received, and had the sympathies of many. I was among entire strangers, and nearly destitute of funds. The church in Claremont raised something for me, and Bro. L. TRACY loaned me something more, so that I was able to settle my bills when I left. While thus sick at Hanover, a brother from the church in Canaan came to engage me to visit that place as soon as I was able. After several enquiries, and some consultation, I decided to go. Being in the neighborhood of Rev. JESSE COBURN, pastor of the baptist church in Hanover, who often visited me, and who had labored some in

Canaan, I made enquiries of him respecting the place and people.

Before I was able to ride as far I became most deeply interested for the cause in that place. I anticipated a revival of God's work and the salvation of souls.

I rode to Canaan, on the 12th of June, 1830, in company with Rev. J. COBURN, and spent the Sabbath with them. We held our meeting in the school-house, near Bro. C——'s. We had a prayer and conference meeting, which was very interesting. I left an appointment to preach here on the fourth Sabbath in June.

I then purchased an old horse, chaise, harness, &c., for which I gave my note for \$55, and journeyed to New-Hampton and other places, where it was necessary I should go, and returned to Canaan to my appointment. I had now regained my health considerably. As the summer term at New-Hampton had so nearly expired, before I was able to study, and as the course of studies pursued by the class in theology would close with that term, I concluded that I would leave them, and take my

books, and *The Book*, and do what good I could.

After supplying the people at Canaan a few Sabbaths, they saw fit to give me a call to settle with them, and I accepted. Soon after I began my labors in that place, there were some manifestations of the presence of God with us. Christians began to feel more deeply and to be more active, and a solemn concern appeared manifest among the impenitent.

At the close of a meeting, one afternoon, in a school-house at the north part of the town, a young lady, all suffused in tears, arose and said to her sinful associates, "I can go with you no more;" and plead with them to go with her to Heaven. This had a most powerful effect on the meeting. All were in tears. The young lady's associates then came to her and said, "We cannot let you go; we must go with you."

The work now assumed a most interesting character. A number of youths, mostly females, became anxious about their souls. Meetings were frequent and solemn, and new cases of awakening and conversion were also frequent. While the young women were se-

curing the salvation of their souls, the young men were light and vain, and opposed to the work.

One evening, after the meeting had closed and most of the people had retired, a young man by the name of S. G. K., was observed back in the seats. I went to him and found him in deep distress for his soul. He was a leader in sin. In about two weeks he expressed hope in God. On the Sabbath evening after he found deliverance, I gave a lecture at his father's house. At the close of the meeting, there was a disposition of some to linger awhile. I then conversed with this young convert, in the presence of more than twenty of his youthful associates, who were much effected to see their leader thus changed. I conversed with them nearly an hour, and found them all deeply concerned. I then commended them to God in prayer. O, what a scene! To see more than twenty sprightly youths all weeping together on account of their sins, was truly overwhelming! O, how unworthy was I to be in such a place.

Mr. K., the man of the house, came to me in tears, and said, there is one you have not

seen. I immediately followed him to a small bed-room, where I found his oldest son in deep distress. He gave me one hand, and with the other concealed his weeping eyes with a handkerchief. We set down and wept with him. As soon as he could find utterance he exclaimed, "I am the greatest sinner that ever lived." I conversed with him and the rest of the family, and prayed with them, and retired to rest at a late hour.

My soul was full, and sleep departed from me for a season. The goodness of God, my own unworthiness, and the scenes that I had witnessed, filled me with deep anxiety and joy. In the morning, as I went into another room, I found several with sad countenances, reading the Word of Life. The work now became more powerful. The next Sabbath evening we had a lecture at the same house. Toward the close of the meeting, a young man, by the name of G., arose in great distress and said, "My dying friends; I am not ashamed to let you know that I am anxious about my soul."

This had great effect upon those present. When the meeting closed the young man's

friends were bemoaning their condition together. G. took a cousin of his by the hand and said to her, "I am the greatest sinner that ever lived." Said his cousin, "I am indeed the greatest sinner." "There is no mercy for me," said G. "There is none for me," replied his cousin, while tears were flowing freely. Others were weeping, all about the room.

G. went around and took his farewell leave of us, never expecting to see us again. He thought he should die before morning, and be called to stand before God. But, before morning, he was brought to hope in God. What a change ! Others soon found the Savior. The revival progressed most rapidly. New cases of awakening and conversion occurred frequently. Convictions were deep and conversions clear. Some of the converts wished to be baptized, which led the church to consider the expediency of inviting me to receive ordination. I soon received an invitation to that effect, and after much prayer and deliberation I complied with their wishes. I immediately received a letter of dismission from the Baptist church in Milford, of which

I was than a member, and was connected with the baptist church in Canaan.

On Wednesday, August 25, 1830, I was set apart, by ordination, to the work of an evangelist. The exercises were as follows:—Prayer by REV. S. COOMBS of New-Chester, now Hill; Sermon by Rev. GEO. EVANS of New-Hampton, text, 2 Tim. 4: 5, "*Do the work of an evangelist;*" Ordaining prayer by Rev. JOSEPH WHEET of Canaan; Charge by Rev. SHUBAEL TRIPP of Campton; Right Hand of Fellowship by Rev. NOAH NICHOLS of Rumney; Concluding Prayer by Rev. AMOS FOSTER, (cong.) of Canaan.

The day was pleasant, and a large congregation present. It was to me a most solemn time. O, the responsibility!

The next day four young friends were received by the church for baptism. On Saturday evening I was furnished, by the sisters in the church, with a baptizing robe, who expressed a wish that I might have an opportunity to use it every Sabbath.

On the following Sabbath, for the first time, I engaged in the solemn and delightful work of baptism. Four individuals on a pro-

fession of their faith in Christ, received the ordinance. At the close of the afternoon service I administered the Lord's Supper. This appeared also to be holy work. Thus passed an eventful Sabbath, full of interest and solemnity. The next Sabbath I spent in Hebron, and baptized four individuals, and administered the Lord's Supper. A revival had commenced here under the labors of Rev. E. WORTH, who afterward became their pastor.

The Sabbath following I baptized five more in Canaan—and so on, baptisms occurring often for some time. The revival spread into other neighborhoods, until nearly every school district was blessed.

The baptist society in this place owning a parsonage, near the meeting house, they were anxious that I should occupy it. On the 14th of December, 1830, I was married to MARY RIDER of Goffstown. The ceremony was performed at her father's house; Rev. S. FLETCHER officiating on the occasion. We soon removed to the parsonage, where we remained during our stay at that place. On the Saturday following, nine were received as candidates for baptism, at Canaan. On the

Sabbath I baptized them, with one other individual. At this time two days' meetings came into existence in that section of country, and which were held in most of the churches with good success. They appeared to me to be means well adapted to promote the cause of God. Our meeting-house being occupied one fourth of the time by the methodists, I spent some of these Sabbaths in other places. Among others, I spent several in Danbury, twelve miles south of Canaan. Here a revival was enjoyed, and a number baptized.

During our stay in Canaan, our congregation was much increased, our singing much improved, a good Sabbath school established, and the church much enlarged. Several difficulties were cured, and sixty-five added to the church; forty-nine of whom were added by baptism. During this period I attended, in various places, twenty-three meetings, of two, three, four, or five days' continuance. Most of them were blessed of God, in a revival of His work. The manner of conducting these meetings was by preaching, exhorta-

tion and prayer. Several ministers were usually present, and took an active part.

Late in the summer of 1832, I felt that I might do more good to take another field of labor, and having received an urgent request to go to Danbury, where I had supplied a few Sabbaths, I complied and removed to that place. I labored there, and at New-Chester and adjoining towns some over a year. There I baptized thirty-two persons, among this number there were three brothers and one sister, the oldest not far from twenty, and the youngest about twelve years of age. They appeared to enjoy religion well, and were young persons of great promise. Their mother, who died just before the revival commenced, was very faithful to them on her dying bed, which was blessed to their awakening.

In a short time it became evident that disease was preying upon some of them. The oldest soon wasted away in consumption, and died in the triumphs of faith. In less than one year from that time, the other two brothers died in the same joyful manner. The sister lingered a few years and died, also rejoicing in hope. The church in Danbury was a

feeble band, but appeared to be spirited. They built them a pretty house of worship, and also secured a small parsonage near to it while I labored with them.

I found the church in New-Chester feeble and in low circumstances. I labored with them half of the time for nearly one year, and baptized four individuals into the fellowship of that church. Here my labors were very arduous, yet with all the economy we could use, we did not receive enough to support us, by considerable.

In January, 1834, having received a pressing call to go to Hillsboro', we sold our furniture, broke up house-keeping, went to Hillsboro', and boarded in the family of Bro. A. B., thinking it better to board than to keep house, as we were moving so often. Here, also, God poured down His spirit and revived His work. It commenced in the part of the town where we boarded, and spread both ways, toward the village and East Washington. Meetings were held nearly every afternoon or evening, and God blessed the effort. Much time was spent in visiting from house to house, and in different parts of the town.

The work assumed a most interesting character. It continued to spread into several parts of the town, and among various ages and conditions. The first day of March I baptized one woman, who had been doubting for more than thirty years. She was soon followed by others, until I had baptized forty-three, in about seven months, in Hillsboro'.

One Sabbath I baptized a young man in the same pond where he was taken out for dead, about two years before. He plunged in, struck his head against a rock, and went to the bottom; but was rescued after the lapse of fifteen minutes. At that time I also baptized two of his brothers and two sisters.

Another man, in the meridian of life, had called four brethren in the church *hypocrites*. After the work had somewhat progressed, there was an evening meeting in the neighborhood, and he was induced to attend. When he entered the house, he found one of these *hypocrites* on his knees, pouring out his soul to God in prayer. The scene was overwhelming to him. He had a restless night, and very early in the morning went to see this man that he had charged with hypocrisy, and

begged that he would pray for him. See what the Almighty can do!

Another instance of a young man who came to meeting on fast day swearing, and took his seat in the sanctuary, and listened to a sermon from this text: "And the door was shut." During the sermon, the preacher inquired, "Against whom will the door of heaven be shut?" Amongst others he stated that "it would be shut against all profane swearers." This went to his heart. He was just the one. He came to me the next evening, at the meeting-house, in great distress, and said he must have us pray with him before we left the house. While praying for him, another young man, who was present, was awakened. The next morning he, (the profane swearer,) arose very early and went to his barn and knelt down to pray, but could not say a word. He arose; but the impression was, *you must pray*. He attempted, but did not succeed, and arose again. But the impression was much stronger, *you must pray*. Said the young man, "*If I go to hell, I will pray.*" He fell upon his knees the third time, and poured out his soul to God in prayer, and

there found deliverance. He came to meeting, and told me what a dear Savior he had found. He was soon baptized, and is now preaching the everlasting gospel to others. How soon he became a praying man.

During my stay at Hillsboro', I labored considerably in East Washington, on week days, and some on the Sabbath. My first visit there was in the month of March. I preached an evening lecture, at the school-house, which was crowded to overflowing. I found this little church, of about thirty-three members, very much divided about their minister, who had then done preaching for them. My sympathies were enlisted in their behalf. On returning to my boarding-place, I remarked to Bro. B. that I hoped I should have the privilege of baptizing fifty, in that beautiful pond, before the next winter. The work of God immediately commenced there, and soon a dozen or more would arise for prayer, at the same time. The last of May we had a series of meetings, which were much blessed of God to the church and to sinners.

One young lady was awakened nearly at the commencement of the meetings, and arose

in the house and desired prayers for herself and father and mother, and five brothers and six sisters. That day she expressed hope in God. She walked home to her father's that night, about three miles. The next morning she came to me, at the meeting-house, leading a dear sister by the hand, who was in great distress and wished me to pray for her. She renewed her request for her father's family. That day her sister found relief. They both went home that night, and early in the morning their mother entered their room and called upon her daughters to praise the Lord with her. She had found peace that night. Soon the father was subdued by the grace of God, although hardened in sin. That year he was promoted, by his townsmen, to the office of representative.

There was an intemperate man, who lived near the meeting-house, and was a great opposer to religion. His wife felt deeply for him. One morning she wished that another brother and myself would meet her at a certain house, and there, in a private manner, said she wanted her husband's case presented for prayers in such a way that neither he nor

any one else should mistrust who it was. He was presented, according to her wishes, and prayer was offered. Soon he was aroused and in distress, and could ask prayers for himself. One night I saw him kneel beside his daughter, fifteen years old, while prayer was offered in their behalf. He was soon brought to rejoice in God, and signed the temperance pledge. After due examination and trial he was received by the church, and baptized. He became very active in the cause of religion, and in that of temperance.

A Miss, of about fourteen years, indulged a hope, and became very active. One time, while addressing her young friends, she exclaimed: "If I had your souls, I know what I would do with them. I would give every one away to Christ." She died, at the early age of sixteen, in the triumphs of faith. She never lost her interest in the cause of Christ.

On the 3d of August I baptized a Mrs S., who lived in Hillsboro.' She had indulged hope for several years, and often desired to obey her Master; but her husband was destitute of religion and spoke against it. He was unwilling that she should be baptized in Hills-

boro', but gave consent at last that she might be baptized in Washington.

At the time that she was baptized, as we were going Sabbath noon to the water-side, she said: "I want you should pray for my husband. I have such feelings for him as I never had before." His case was remembered, and many hearts joined in the prayer. She went home happy in God. Found her husband pleasant with the children.

On Monday morning, as he left home very early, he pleasantly bade his wife "good morning," which was unusual. Mrs S. said after he left, her constant prayer through the day was, that her husband might come home that night a different man. On his return he said to her, "Well how have you enjoyed your mind to day?" "O very well," said she, "it has been the happiest day of my life." "And," said she, returning the compliment, "how have you enjoyed your mind?" He tried to say, "very well," but burst into tears, and exclaimed, "I am the greatest sinner that ever lived! Can you pray for me?" His wife fell upon her knees to thank God for so much, before she could pray, and he fell upon

his knees by her side. Such was his distress that they called in a professor of religion, who was passing the house, to pray with them. He soon found the Savior, and in two weeks I baptized him at the same place I did his wife. He became a temperate man, and was very active in the cause of Christ.

Instead of baptizing fifty, as I had expressed hope that I might at that place, I was permitted to baptize seventy-two, before the close of November.

In October I attended the Milford Association at Londonderry, which was followed with a protracted meeting. I labored with them till its close. Several were converted in the meantime. During the meeting a brother in the church at Goffstown was present, and on returning home infused its spirit into the church there. Being destitute of preaching, I gave an afternoon lecture in their house of worship. They expressed much desire that I should come and hold a meeting with them. I concluded so to do, and made ready accordingly. I was so sure of success that I concluded to close my labors in Hillsboro', expecting that they would wish me

to remain at Goffstown, after the series of meetings should close. I found that Rev. MOSES CHENEY could be obtained to take my place in Hillsboro'.

On Thursday, at a church conference, I told the church that I must leave, and the next Sabbath would be my last with them. Three individuals related their experience and were received by the church. On Saturday they were baptized. The Sabbath being the first in the month, was the time for our communion, and a season of great interest it was to me. One of the young converts finding that I was going to leave, said that she must be baptized before I left. After communion, she related her experience to the church and was received. As she was some three or four miles from home, she borrowed a change of apparel and went to a stream near by, where she was baptized in the presence of a goodly number. It was then so dark that we could hardly see the bottom of the stream. We soon repaired to the school-house, which was crowded, where we spent a long evening in preaching, praying, exhorting and singing. Closed our meeting about ten o'clock; took

our leave of each other and separated for the night, and some of us for time.

The next day, November, 1834, we started for Goffstown. Arrived there on Monday night, and commenced meeting on Tuesday, A. M., in the baptist meeting-house, which was then new and without a stove. The weather was fair, and the house well filled and sometimes crowded while the meetings continued, which was thirteen days. Rev. M. CHENEY, Rev. J. CANNON and Rev. B. PEASE were present each a short season, and assisted in the meeting. Here God displayed his Almighty power in redeeming the hearts of many. Christians were much broken down; they wept, confessed and engaged anew in the work. Many of the impenitent were brought to embrace Christ. About forty indulged hope during the meeting. For several days we had no singing from the seats; and only occasionally from the pews. After the singers returned to the seats, I counted fifteen young converts in the number. How sweetly they sung. The last day of the meeting I baptized seven individuals. That morning a young man named C. came to meeting, light

and vain. But he was so wrought upon that in the prayer-meeting, at noon, he arose and asked for prayers. When I entered the house I saw the people mostly in tears, but knew not the cause. I soon learned the fact. C. was again upon his feet, confessing and begging prayers. The work increased.

On Monday the congregationalists commenced a meeting in the west village. I attended most of them during the day; in the evening had lectures of my own. On Monday C. (the young man before alluded to,) arose several times and asked for the special prayers of christians. Monday evening he attended the lecture, and there he found relief and expressed his feelings and prayed. From that time he proved to be an active christian. Several striking cases of conversions occurred. Heads of families bowed to Christ and owned His power to save. The work spread until it numbered about eighty as the trophies of grace. I continued to labor in Goffstown one year; in that time baptized about fifty.

The revival extended into Bedford and Amoskeag. During my year at Goffstown I had a meeting on Chestnut Hills in Amherst,

in a school-house. Rev. Mr. AIKEN of Amherst, (cong.) and Rev. Mr. SAVAGE of Bedford, (presb.) aided me in the meeting. This was, I think, in February, and although a very drifting place, yet we were favored with passable travelling most of the time. Many were brought "from darkness to light, and from the power of sin unto God."

The work spread into Amherst, Bedford and New-Boston, these towns all cornering at this place. As the result of this revival, the little baptist church dismissed a part of her members to form a new church in Bedford Centre, and the remainder removed their operations to the centre of Amherst. I supplied both churches a few Sabbaths, and baptized several. Among others was Capt. C., who had been a member of the presbyterian church twenty-five years. His wife and four children were members of the same church. They were all baptized afterward and united with the baptist church. Thus the truth prevailed over error.

March 20, 1835, I went to Dover to attend a meeting with the church there. Rev. G. WILLIAMS was her pastor. Here I spent three

weeks or more, and, as we trust, about thirty experienced religion in that time. Of this number was Capt. F. His case caused much excitement in the place. His conversion was clear and most interesting, and his after life proved him to be a valuable member in the church and community.

During the summer of the same year, I went to New-Boston and spent eight days. Rev. J. ARWOOD was pastor of the church in that place. As the result of this meeting, about fifty were baptized by the pastor. In the course of the same season I held some of my third meetings, on the Sabbath, at Piscataquog and Amoskeag villages. At the latter place I began to preach occasionally on the Sabbath. The first Sabbath I baptized four persons.

I removed to Amoskeag and formed a branch of the Goffstown baptist church in that place, of ten members, three males and seven females. By the aid of the Board, I spent two years there. We had then an independent church of fifty members. We occupied the village hall one fourth of the time, and a hall that we built on the "flat" near by, the other three quarters.

In September, 1837, I went to Swanzev to attend a meeting with Rev. F. PAGE, pastor of that church. I spent nearly two weeks at that place. Several were converted at that time.

On passing through Peterboro' I found that they were to be destitute of a minister after the next Sabbath. The committee urged me to be with them on the following Sabbath, and if it appeared duty to labor with them. I consented and spent one year there. Here we had a good time. I was permitted to see the power of God displayed in this place. A number were converted, and I "buried with Christ" twenty-one individuals and added them to the church.

While here I attended a meeting at Hancock Institution, which resulted in saving the souls, as we trust, of many of the students and others. I also baptized thirteen persons in Nelson, and three in Sullivan.

Through the tears and entreaties of Bro. A. B. and wife, of Keene, I furnished my people with a supply, and went to that place and spent a Sabbath in the village. Here I found that the baptists had formerly had quite an in-

terest gathered by 'Rev. C. CUMMINGS. Their centre of operation was three miles from the village at a place called "Ash Swamp." They had a decent house of worship and a good bell. A village had sprung up at the east part of the town, and all the business was there; but the baptists remained where they were. Difficulties crept into the church and became so severe that they formed a new church, called the "Union Church." This flourished for a short time, and then began to dwindle, until they gave up all hopes of rising again. For several years they were destitute of preaching, and nearly of all other meetings among themselves. When I visited them the church consisted of twenty members, three males and seventeen females. Most of the members were poor, and several of them advanced in life. Several other members lived in the village and vicinity, who belonged to other baptist churches.

We were favored with the congregationalist vestry the first Sabbath that we held a meeting, and had a congregation of about seventy-five people. I appointed another meeting, to be held in four weeks hence, at their former

place of worship. I had but little expectation of receiving much for my services, but in the course of four weeks Bro. B. and wife started two subscription papers for preaching, and faithfully circulated them. They obtained in that way about thirty dollars for half the year. They were exceedingly discouraged about my coming to labor with them under such circumstances; but duty was pressing me so heavily that I must go. After listening to all the discouragements, by brother and sister B., I felt that the way was open, that I should enter that field of labor. After spending another Sabbath with them I was more encouraged.

September 20, 1838, I removed my family to Keene. We occupied a chamber in Bro. B.'s house, and in one room slept, cooked and ate our victuals, received our company, and had our prayer-meetings. On the Sabbath we secured the town hall one half of the time, and a dancing hall with a spring floor and in the third story, the other half.

On the first Sabbath in October I baptized two females; and also baptized every month, except two, for sixteen months in Keene. Our meetings increased so much in numbers that

we begun to devise means to erect a house of worship.

In October or November I drew a plan of a house, and opened a subscription. I soon secured sixteen hundred dollars, but the sum was so small that we could do nothing. The land cost six hundred dollars. After consulting four or five hours in discouragement, seven of us added fifty dollars each to our subscription. This had a good effect. We now proceeded to choose a building committee and let out the job. We built of brick, sixty-eight feet by forty-five, and dedicated the house to the Lord on the 17th of the next September.

At the same time Bro. W. KIMBALL and Bro. L. BROWN were ordained as deacons of the church. The meetings were continued several days, and God blessed the efforts. As the result, fourteen were baptized in one day. Our congregation was good, Sabbath school interesting, and the church in harmony and love. In less than one year and a half we had a house of worship, Sabbath school, one hundred members in the church, and a society sufficient to pay a minister five hundred dollars salary. Here I was well supported. Dur-

ing this period I attended several series of meetings in the vicinity.

October 31, 1838, I went to Westmoreland, and labored there several days. This meeting was short, yet blessed of God. Christians were revived and sinners awakened, and as we trust converted to God.

November 15, 1838, I went to Dublin, nine miles east of Keene, and spent several days. Only four men were present the first half day, and ten or twelve in all the future days until Sabbath day; we then had about sixty. Monday evening we had evidence of the presence and power of God. Eight arose for prayers, and others felt deeply. As the result of this meeting, I baptized eighteen individuals in a few weeks. Many of them were heads of families. This revival gave great impulse to the cause, which is felt unto this day.

February 7, 1839, I went to Sullivan, six miles north from Keene. Here God displayed his power. Christians were aroused; backsliders were reclaimed, and sinners were converted. Here I baptized twenty-two persons. The baptist church had fitted up a place of worship, and also a baptistry near by. Rev.

D. P. FRENCH labored with this church some-time. He was ordained in connection with the Dublin Association that met in that place in September, 1839. His labors were much blessed among that people. November 25, 1839, I spent three weeks in a meeting at Fitchburg, Mass., of which church **Rev. N. W. SMITH** was pastor. God here displayed his power in saving souls. Many were brought to hope in His mercy. Fifty or more were baptized and added to the church. December 8, 1839, I went to Unity, thirty miles from Keene, and commenced a meeting there, but was soon called home to attend the funeral of sister **C. BROWN**. She died on Saturday and was buried on Monday. Her death was sudden and peculiar. On Thanksgiving evening ten of us spent the time together. We conversed about the prospects of our church, sung several hymns, and then we all prayed. Sister **BROWN** prayed for her minister, then for the deacons, then for the brethren, that they might live in love, "esteeming others better than themselves," and then for the young people. We separated at nine o'clock, and returned home. At ten o'clock she was

taken with severe pain and died in thirty-six hours.

While at home a heavy snow storm had blocked up the road, so that I could not return for several days ; but on returning I found the good work, that had commenced, still going on. It increased to great power. In nearly four weeks about eighty had expressed hope in God. Among these were persons of various characters and different sentiments. A large number of men and women were among the converts. Such was the power that but few dared to oppose. Connected with this revival were many facts of a most interesting character.

Among these was the case of a husband and wife, who entered into a covenant to seek the Lord together. They placed their children in bed, arranged their affairs, then went to their rooms and spent the night in reading, conversation and prayer. Before morning the woman found peace, and before I arose the man called on me to pray for him. He was in great distress, but found relief that day.

Another instance of a man who carried his daughter away from the influence of the meet-

ing, but was himself converted and baptized during the meeting, and brought his daughter home and she expressed hope.

In another case five individuals made arrangements to go to Vermont on Monday, to get away from the sound of the bell ; but a great snow storm prevented it, and they concluded to go to the meeting. They were all hopefully converted and baptized before the meeting closed.

January 8th, I baptized eight ; 9th, nine ; 10th, seven ; 11th, six ; 14th, six ; making in all, thirty-six. In March following, I baptized twelve more. There were only about twenty members in the church at the commencement of the meeting. I concluded, if I could get some one to take my place in Keene, to devote my time to protracted meetings exclusively. We soon secured Rev. M. CARPENTER, who was about closing his labors in Milford. He removed to Keene, and was pastor of the church some five years, and was quite useful. I still kept my family at Keene, and made that my home.

March 20, 1840, I commenced a meeting with the baptist church in Richmond, which

continued twenty-one days. The church was small and feeble, with only twenty-three members, mostly in low circumstances. During the meeting they were much revived and encouraged. The meetings were well attended, and about thirty indulged hope. Afterwards I baptized thirty-one which were added to the church. They soon obtained a pastor, and have been blessed with one most of the time since.

My next meeting was at Fitzwilliam, May 12, 1840. Here I found a church of twenty-two members, in harmony and love. The meeting was held a part of the time in the old meeting-house, and part of the time in a school-house. The meeting continued fifteen days. During this time some over forty expressed hope in God. Several were baptized. Here considerable opposition was met with from the "*rabble*." It was discovered in threats, sham music, rotten eggs, &c. But little injury was accomplished. This course of conduct was disapproved by the better part of the people.

After the meeting closed I supplied on the Sabbath, myself and by exchanges, for several months. I baptized thirty-six individuals, and

several were added to the church by letter. Their number was so much increased that they soon engaged in building a house of worship. They succeeded in completing a good house, which was dedicated to God August, 1841. They have had preaching most of the time since.

My next effort was at Jaffrey. I commenced a meeting there June 8, 1840, which continued sixteen days. On arriving there I enquired of the pastor of that church, Rev. A. BELKNAP, the state of his church. He replied, "we are all in harmony. They are all frozen together, and I am frozen on to the lump." The first week gave evidence of the low state of Zion. Very few present, except professors. The way, however, was being prepared for a glorious work. Professors began to confess to God and man, and sinners came to meeting and were subdued to Christ, and hoped in His mercy. One of the deacons, getting revived in his mind, felt deeply for his son's widow, who resided in the house with him. One morning he began to converse with her. She replied, "I should have been a christian a year ago, had it not been for professors." The

deacon could say no more. After reading in the family, he fell upon his knees at the feet of his daughter and confessed to her. It had a powerful effect. She was awakened, and found no peace until she fell at the feet of her father, and made her confession. This was done in a few days, and her soul set at liberty. A very reckless man came to meeting Friday evening, saying, as he entered the house, "I mean to have the minister prayed for." That night he arose for prayers himself. Saturday evening and Sabbath morning again. He soon found the Savior, and was very faithful. During the meeting, about thirty expressed hope in God. Among this number were some very interesting cases. This revival was a great blessing to the church in that place.

In consequence of the busy season of the year, hot weather, and the sickness of Mrs. PEACOCK, I concluded not to hold more protracted meetings until Fall. I preached nearly every Sabbath and attended several meetings on week days, besides attending to my domestic concerns. Mrs. P. continued to fail in health, which soon admonished us that her case was critical. Medical aid was secured

and various remedies applied, but were unavailing. She continued to waste, under her disease, until she sunk into the arms of death. She died September 5, 1840, aged 31 years. Her corpse was carried to the baptist meeting-house on Sabbath, A. M., where a sermon was preached by Rev. MARK CARPENTER, from Rev. 14: 13. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." After service, many of our dear friends took their leave of her remains, with much regret.

In the afternoon we started with the corpse for Goffstown, for interment, as most of her relatives and mine lived in that region. We spent the night, or a part of it, at Bro. F. M.'s in Peterboro'. As we had labored there, many were the warm friends of Mrs. P. About thirty came, in the evening, to gaze upon her remains, and shed their tears of sympathy with us. Early Monday morning we started for Goffstown, where her funeral was attended in the afternoon. Rev. E. K. BAILEY preached from Eccl. 8: 12. "I know it shall be well with them that fear God, which fear before

him." Here we gazed on her lovely form for the last time, closed her coffin, and buried her in the grave-yard at Goffstown Centre, beside her dear mother, who had died nineteen years before. Thus was I called to part with one I loved, and with whom I had lived almost ten years in happy matrimony. I was left with a little daughter, four months old, an only child. This was a heavy bereavement, but the Lord sustained me under it. It is due Mrs. P. to state, that at the age of fourteen she indulged a hope in Christ during the same revival in which I did, in Milford. She was kept back from making a public profession of religion about a year by her father. He was a congregationalist, and had had her sprinkled and wished her to own that and go along with him; but finding that she could be satisfied with nothing for baptism but immersion, he at last gave his consent. She was baptized by Rev. S. EVERETT, and united with the baptist church in Milford under his care.

From the time of her espousing the cause of Christ, until her death, she manifested great anxiety for its promotion. She possessed a very even temperament of mind; never much

elated nor greatly depressed, but calmly labored on in the service of God. She was willing to go any where, suffer any privation, or make any sacrifice in her power, if by doing it she could be made more useful. Her piety, interest in the cause, example, and daily deportment, are measurably known to her large circle of acquaintances. Her hopes of heaven were small to herself; often feeling that her prominent evidence was her attachment to the people of God. She knew that she loved christians. But she has gone, and we trust to her reward in heaven.

During the last of her sickness, her sister, **ELIZA ANN**, was with her and took charge of the babe. After the funeral she returned to Keene with me, and remained.

I now resumed my labors again in protracted meetings. After spending the Sabbath at Richmond, I went to Troy Monday, September 14, and held a meeting of sixteen days, during which time I preached thirty-two sermons. Many became anxious, twelve I think expressed hope, and six were baptized. The church numbered, at this time, twenty-four members. **Rev. J. Woodbury** was their pastor,

One father was permitted to see his last child converted. A mother, who had been very anxious for her children, and had presented them for prayers several times, felt that she must give them to God. One night she surrendered them to Him in prayer. The next day two of them were in great distress and soon found Christ and were baptized.

My next meeeing was at Fitchburg, Mass., October 12, 1840, which continued fourteen days. The meetings were held in the vestry. They were not so fully attended, or so much blessed as we could hope.

A slaveholder had brought a female slave to this place, just before the meeting commenced, with whom there was some difficulty, and an officer had been dispatched to take him to justice. But he defended himself with a revolving rifle, pistol and dirks. He determined not to be taken alive. About midnight he made his escape from the hand of justice and left the place. This excitement, together with the busy season of the year, and the political strife then existing, had a powerful influence on the meeting. Notwithstanding it was blessed to the church and to several of the impenitent.

A number became very anxious about their souls, and one young woman expressed hope in God. The effects of this meeting will be fully known only in eternity. Here I felt depressed that I was no more successful with this dear people.

From Fitchburg I went to Leominster, (distance about six miles,) October 15, 1840. I made my home with Bro. R. I found that he and a Mr. R., residing in the same house, were both called to part with their wives, the August previous, within a few days of each other. I felt that I was prepared to sympathize with them.

In this place I found a small baptist church, and a small house of worship, and a good minister, under whose labors the church had been greatly blessed. I remained eight days and preached several times and attended several prayer-meetings. Here truth was powerful and prayer prevailed. God blessed the efforts. Several found Christ, and a number more were awakened.

Saturday, October 24, 1840, went to Fitzwilliam, and attended a church conference in the afternoon, and preached in the evening.

Here I preached on the Sabbath to a full and attentive congregation. At the close we had a communion. Monday went to New-Boston in company with Rev. M. CARPENTER to attend the N. H. B. S. Convention. Here we meet many brethren in the ministry and others, with whom we enjoyed a precious season. The spirit of Christ was manifest and we enjoyed a precious season.

After this rich feast we returned, and on the the Sabbath I preached three times at Fitzwilliam, and left them to devote my time to other fields of labor. Many tears were shed at our parting. This church was more than thrived while I was permitted to supply them. My next protracted effort was at Swanzey, November 3, 1840, which lasted twenty days. Here I kept a brief journal.

On commencing this meeting I felt that great responsibility rested on me, as a similar meeting was held by Rev. EMERSON ANDREWS the August before which was blessed of God to the conversion of many souls.

Here I found a good state of religious feeling and a willingness to work for God. A great many were at meeting this evening. I hope God

will bless our feeble efforts to save souls. I stopped with Rev. C. CUMMINGS, pastor of the church, where I was very agreeably entertained.

Wednesday, November 4. Very pleasant to-day. Had a good meeting this afternoon. Three arose for prayers. Meeting increasing in number. Many more in this evening than last. Had a solemn time of it.

Thursday, November 5. Another pleasant day. Had a restless night, but feel better this morning. Meetings increasing in numbers and interest. Have more evidence of the presence of God with us.

Friday, November 6. Still pleasant. The meeting to-day and evening are increasingly interesting. Some new cases of awakening—the Lord be praised! Oh! the responsibility of conducting a protracted meeting. I feel I need much wisdom from above to direct.

Saturday, November 7. Very pleasant again to-day. Bro. CUMMINGS has gone to attend the funeral of sister POTTER. Meeting continued to be very interesting.

Sabbath, November 8. Full meeting to-day. Felt deeply for souls. Oh! the hardness of

hearts. How evident it is that nothing but the power of God can save souls. Christians here are praying most fervently for them. May the Lord hear their prayers. Preached three times.

Monday, November 9. Very rainy this morning. Feel great depression of spirit lest sinners should be lost. This afternoon the literal and moral clouds have passed away.

As I entered the place of worship I saw a young man in a pew near the door, and passed to the stove. Soon Bro. CUMMINGS came in and spoke with him and came to the stove. Soon after a young woman came in and seeing this young man there, she burst into tears and said to me, that is my dear brother. Soon his father came in and seeing his son sat down and wept. They dared not speak to him as he had opposed them on account of religion. The prayer meeting commenced and the young man arose in tears and asked an interest in our prayers. The father was overcome. He went to his son and took his hand, and there they wept a long time, neither being able to utter a single word. This had a thrilling effect on the meeting and community. At the close of the meeting he said to his sister this is in

answer to prayer, Oh continue to pray. He had been a subject of many prayers. This young man was slain by the power of truth the day previous. This evening one young man was so distressed that I could hear him sob, while I was preaching, and before I closed such was his agony that he fell on his knees and then wept. He came forward with others for prayers and before he left the house he became calm, feeling that God for Christ's sake had pardoned his sins. Truly this has been a praying time.

Tuesday, November 10. Another rainy night. Good meeting to-day. Three are rejoicing in hope. Others are anxious. Christians continue to feel deeply for souls.

Wednesday, 11. Very windy. This afternoon seven came forward for prayers, and twelve this evening.

Thursday, November 12. Thanksgiving day. Service at half past ten, A. M. Full meeting; sixteen came forward for prayers. Some found the Savior. Eighteen anxious souls present this evening. The work of God is increasing among us. Have concluded to hold the meeting another week.

Friday, November 13. This afternoon twenty-four came forward for prayers, and twenty-five this evening. The Lord is doing his own work, and to him be all the glory.

Saturday, November 14. A good meeting again to-day. Some new cases of anxiety and conversion. Several related their christian experience for baptism. Said one young man, who had just given his heart to God, "I felt last night that if christians would pray there would be a pentecost."

Lord's Day, November 15. Very stormy. But few at meeting this forenoon. More this afternoon, and a full meeting. More than twenty anxious present. Meetings very solemn and still. Sinners look on with astonishment. May God have mercy on them. More conversions to-day.

Monday, November 16. Pleasant this morning. Precious time to-day. Some expressed anxiety for the first time.

Tuesday, November 17. Several related their experience to the church and were received as candidates for baptism. After sermon this afternoon ten persons were baptized by their pastor ;

forty expressed anxiety for prayers. Much earnest prayer was offered for them and several expressed hope. God is displaying His power to save, and blessed be His name.

Wednesday, November 18. To-day my little daughter is six months old ; may I be thankful that her dear life is spared while her dear mother lays in the dust. Meeting again this afternoon and evening. Several quite anxious. Very deep feeling in the church. The enemy begins to rage. One candidate received for baptism.

Thursday, November 19. This afternoon one female was baptized. Many still anxious. Went to Keene after meeting.

Friday, November 20. Meeting not so full this afternoon and evening.

Saturday, November 21. Still pleasant, good meeting this afternoon. Three were received for baptism. Many still anxious.

Sabbath, November 22. Stormy day ; snow and hail. A glorious meeting to-day. Five were baptized. The chorister of the singing choir expressed hope to-day and related his feelings in public. As the universalists occupy the meeting-house, we had our meeting in a school-house which

was crowded in every part. Two others expressed hope. A weeping time. God was in our midst. The meeting closed to night and I returned to Keene. This closes a meeting of twenty days. I find that I have preached thirty-nine sermons, and attended as many prayer meetings. Sixteen were baptized and over thirty in the judgment of charity embraced religion. A number more were awakened under the power of truth. Infidelity and universalism have been shaken by the power of God. This has been a laboring and rejoicing time for christians, while God has blessed their labors and answered their prayers.

Monday, November 23. Spent to-day in Keene. Rev. IRA PERSONS of Newport is now conducting the exercises of a protracted meeting here in the baptist church with their pastor, Rev. MARK CARPENTER. Went to meeting. Heard two sermons. May the Lord bless the effort.

My next meeting was at Hopkinton, with the baptist church there. It commenced on Tuesday, November 24, and continued twenty-eight days. Rev. SAMUEL COOKE was their pastor. In his family I boarded while there. During the first week but little was apparently accom-

plished, excepting to get the church to work. The attendance was not large during the meeting; but God blessed the effort. The church was melted down, and several difficulties of long standing were settled. About thirty were converted, and many others became anxious about their souls. Sixteen were baptized during the meeting; eight young men and eight young women. In this meeting I preached fifty-eight sermons and attended as many prayer and enquiry meetings. One man, who only heard one sermon, received a dagger in his heart, and, although much opposed, yet afterward found Christ. Eternity alone can tell the result of this meeting. May the work go on till many more shall be brought in.

Monday, December 21. Returned to Keene. Here I learned that God had blessed the series of meetings that had been held, and that ten had been baptized. After spending five days here, and attending a church fast and one or two prayer meetings, and arranging my affairs I went, on Friday, December 25, to Papermill Village, in Alstead, and boarded with Rev. CHARLES FARRER. Here I found a small baptist church very

much discouraged. Infidelity, universalism and various evils were propagated here.

On Tuesday, December 26, we commenced a series of meetings, which lasted forty-nine days. Meetings nearly every afternoon and evening. Although nearly sixty professors of religion were within a short distance of the sanctuary, yet our congregation ranged in the afternoon from fourteen to thirty men, women and children, and not a very full meeting in the evening. The wicked were constantly devising measures to keep the people from meeting. They had lotteries, conferences, singing schools, dancing schools, balls and parties. But the mighty power of God has subdued some hearts to Himself, amid all the wickedness of the place. Professors have been revived. Some twelve persons who had formerly expressed hope were much strengthened in duty ; and eighteen or more were hopefully converted. Many others greatly awakened. Ministers and people in surrounding congregations participated somewhat in the meetings, and caught its hallowed influence, and carried it home, and were blessed there. Many were converted to God. In this village is a rum tavern and two rum

stores, which are corrupting the morals of the people, destroying property and leading souls to ruin. Here universalism and infidelity has been propagated for forty years, and is deeply rooted in the mind, and its effects most clearly seen on the community. The rising generation is very corrupt. Nothing but continued and vigorous efforts can, under God, establish correct principles of truth in their minds.

One very distressing event occurred during the meeting in this place. A ball was held in the village in opposition to the meetings. A great thaw had occurred, which swelled the streams and washed the roads. As the company had mostly collected and were about entering the ball-room for the evening, the news reached them that CAROLINE MURPHY was floating down the river. Soon the same intelligence reached us at the house of prayer. From both places we hastened to the stream to save her life if possible, or, at least, to rescue her body ; but all was unavailing that evening. The next morning search was made for her remains, and found about half past nine about two miles below where she fell in. When found, her body was wrapped in a horse

blanket, put on a piece of board and carried to the sleigh. When this was done, the young man who was with her, stepped between the horse and sleigh, and put his head down to hers, exclaiming, "O my God! have I brought this poor girl to this." He took his seat in the sleigh with the corpse. Her father in another sleigh and between two and three hundred men followed in the procession. As we came near the village, the bell numbered her years, and then commenced her mournful tolling. Many females had come together in the village to witness the scene and shed their tears. We proceeded to the tavern where her body was prepared to be carried home to the distressed family. Thus the body was found after passing over three mill-dams and down the stream two miles. The skirt of her dress was gone, her head-dress, in which she intended to dance, was entangled in her hair. She was much bruised and cold in death. Thus ended the days of a beautiful young woman of seventeen years of age. The afternoon before, she, in company with others, went to view the rolling, rily billows, as they tumbled over the rocks in quick succession. How little did she

then think the she should pass down that stream that night a corpse. How little did she think that when she left home that night, against the wishes of her parents, that she should be carried home a mangled corpse. And how little did she think, that instead of dancing that night she would be called to stand up in the presence of her Judge and meet her final doom for eternity. "In the midst of life, she was in death." Her remains were placed in a tomb near the meeting-house on the Sabbath following, and her funeral attended on Monday at noon. A universalist clergyman preached the sermon on the occasion. Instead of inviting the ministers present into the desk with him (there being four or five present) he had a rumseller on one side of him and a rum-drinker on the other, in the desk. It was acknowledged by most to be a miserable sermon. Notwithstanding every effort was made seemingly by the wicked, to destroy all the good influence of this sad event, yet it had a powerful effect on the people. God was in it.

During this long meeting several professors and others came occasionally from Drewsville, a small village two miles west of this, in the edge

of Walpole. On closing the meeting on Saturday, at Papermill Village, I went to this place and commenced a meeting which continued fifteen days. During this time I preached twenty-four times and attended many prayer-meetings; some backsliders were reclaimed, and nearly thirty expressed hope in Christ. The most of these were young men. Among those converted were the men employed in manufacturing woolen goods. One of them, who was a very moral man, arose in the singing choir for prayers the second Sabbath I was there, soon found Christ, and went into the mill the next morning and conversed with all his hands about their souls, and stopped his mill each evening in the week, so that his help could attend the meeting. God blessed the effort.

Monday morning, March 1, 1841, I rode from Drewsville to Keene, and was married on that day to Miss ELIZA ANN RIDER, sister to my first wife. After spending several days at Keene, in adjusting our affairs, we went to Wilton and commenced a series of meetings at that place, which lasted twenty-six days. The Rev. J. P. APPLETON was the pastor of the baptist church

in this place. In his family we made our abode while there. Although much of the time the travelling was bad, yet the meetings were well attended and the interest rapidly increased. Frequently a hundred and fifty would be present, and fifty, sixty and seventy, come forward for prayer. During this meeting I preached fifty-three sermons. About fifty gave pleasing evidence of having passed from death unto life. Several old hopes were revived, and eleven were baptized. Many more were awakened by the power of truth through the Spirit. Some of almost every age and rank in society were among those hopefully converted.

After spending a few days and going to Charlestown, Mass., to visit a brother, I went to South Lyndeboro' and commenced a meeting which continued ten days. Here we lodged with Dea. D. PUTNAM, whose son was in the last stages of consumption. He was licensed to preach the gospel and promised to be a great blessing to Zion. But death had marked him for his prey and he must obey. He was remarkably resigned to the will of God and had great peace of mind, although suffering great pain of

body. On returning home one night after he had had a most distressing day, he said to me, "This goes just right. A few more days like this would carry me home." He said to some fellow students as they called on him, "I have served God six years and now I have the benefit of it."

During this meeting I preached twenty-two sermons. Five expressed hope and several more became very anxious. One young man indulged hope who was much opposed by a wicked father. May the Lord keep him. This is a bad place to labor in.

After closing this meeting, we went to Milford and attended the council and ordination of Bro. JOHN GANO RICHARDSON. Brethren PORTER, CARPENTER, FOSS, WILMARTH, MASON, APPLETON, WARNER and myself performed the exercises.

April 23, 1841. We went to Nashua and supplied the first baptist church while the Rev. D. D. PRATT, their pastor, had gone to the anniversaries, held at Baltimore and New-York. We had a great many evening meetings and visited much. Six or more expressed hope in Christ. Christians were much revived. During my stay

here, I was called to attend the funeral of JASON PUTNAM. His corpse was carried to the house of worship, where I preached to a large audience. This was a solemn time. Returned again to Nashua and continued a few days longer there. After leaving Nashua I went to Bow; the next Sabbath. I found them exceedingly discouraged. The Sabbath before they had had a prayer-meeting and one slip held their congregation. They read the seventy-seventh Psalm and wept and prayed together. This was God's opportunity to exert his power. The Sabbath came and some seventy-five were at meeting. During this week we moved our goods from Keene to Amoskeag and regulated them as well as we could. Went to Bow and supplied on the Sabbath. Over a hundred at meeting ; good time.

Tuesday, June 8, 1841. I commenced a series of meetings with this people which continued twenty-seven days. The meetings increased in numbers and interest most rapidly. Here God displayed his power. The members of the church were greatly revived and encouraged. Some cases of great backsliding were reclaimed ; some old hopes revived and we hope several were

converted. During the meeting I preached forty-four sermons. There were over thirty hopeful conversions, and about as many more seriously impressed on the subject of religion and eleven were baptized on the last day of the meeting. The meeting closed on the 4th of July, which was the twenty-fifth anniversary of that church. It was a most interesting day to me, and an eventful day to this people.

At nine o'clock, A. M., I was called to marry a couple, who hope that they gave themselves to Jesus Christ a few days before, and were baptized the following Sabbath.

At half past nine we had a precious prayer-meeting; at half past ten the public services commenced, and I had an opportunity of preaching to between four and five hundred people; at noon, we went to the water where I baptized eleven willing converts; afternoon, I preached again to a crowded house. At the close I gave the hand of fellowship to those who were baptized, after which we had the Lord's Supper.

Some months before this, the clerk of the church resigned his office without giving his reason for so doing. That brother said to me, "The

reason I resigned was that I expected the church must go down, and I could not bear to write her dying agonies." But instead of writing her dying agonies, the new clerk had the privilege of recording many names and interesting facts. Oh the goodness and mercy of God.

I continued to labor with this people during the summer most of the time, and baptized some thirty-two individuals. One woman, during this revival, gained evidence, one evening, that she had passed from death to life while at meeting, and when she went home her impenitent husband had retired. She went to his bedside and said to him, "I have a duty to do to you." So saying, she knelt by his side and carried his case to God in prayer. This was effectual in awakening him to the concerns of his soul. The next day he was among the inquirers, and soon found Christ and followed him in the way.

A young people's prayer-meeting was established, in which he took a prominent part, and which was of great utility to those young christians. Most of the subjects of this revival evinced, in after life, that the change was real.

While supplying here, I went to New-Boston

and commenced a meeting on the 19th of August, 1841, which lasted seventeen days. During this meeting I preached twenty-seven sermons. Nearly all the resident members of the church were revived, some eight or ten old hopes were brought into the work, and as many more were hopefully converted. A large number were left anxious about their souls. Rev. A. T. Foss was the pastor of this church at this time.

After attending the Salisbury Association, at Concord, September 15, 1841, I was threatened very seriously with the paralytic. The nature of the disease greatly depressed my spirits. A most gloomy sensation occurred. I grew worse and worse, until I despaired of life. This led me to review the past and summon my evidence of salvation. Then I thought of my past experience, my labors and success in promoting revivals, but all gave way until I settled down on Christ. Here I found support. Never did Christ appear more lovely and precious to me, than he did then. But by medical treatment and the blessing of heaven, I so far recovered in four months as to begin to preach again. Although I felt those symptoms for two years, yet

I preached all the time on the Sabbath, and labored much during the week. I remained at Amoskeag some more than a year, and supplied them with constant preaching. During the summer of 1842 I spent four days in a meeting at Londonderry, with Rev. S. PILLSBURY, pastor of the church. Had a good time. Many were very anxious about their souls, and several obtained hope in God.

I attended a meeting of six days with the baptist church in Goffstown, of which Rev. E. H. BAILEY was pastor. At the commencement of the meeting God was present to bless the word. Twelve arose for prayer the first afternoon, and it was ascertained that many were converted under the power of truth which was exhibited in the first sermon. The work progressed and spread, until fifty or more were baptized.

In August, Rev. JACOB KNAPP had a meeting with the baptist church in Concord, which was much blessed to that town and surrounding vicinity. In September, 1842, we formed a branch of Manchester church at Amoskeag, of twenty-two members, which was increased to about fifty during the next winter.

October 25, 1842, I commenced a meeting at Boscawen which lasted twenty-nine days. The church there numbered twenty-eight members. They had a new house of worship and a good choir of singers. There were only twenty-two at meeting the first evening ; but God was there. Two young men manifested anxiety that night. The interest rapidly increased until it was one of the most thrilling meetings that I attended. During the meeting the number of those who were desiring prayers and willing to manifest it increased from two persons to one hundred and sixty at one time. With those that came forward I usually conversed two or three times a day. I attended two or three prayer-meetings a day, and preached sixty-five sermons during the meeting. About one hundred and twenty-five expressed hope, and quite a number were baptized by their pastor, Rev. E. WORTH, who at that time lived in Concord and edited the New-Hampshire Baptist Register. Some very interesting facts occurred during this meeting. A man living nearly six miles from the meeting was persuaded to go to meeting, and the first day he was so wrought upon that he asked us to pray for

him. He was soon hoping in God. One night after the meeting closed, one young man was in such distress that he felt that he could never leave the house until he had surrendered to God, and wished us to pray for him. A request was then made that all present, who had similar desires, should come and kneel down in the front slip. Some sixteen or eighteen rushed to these slips, mostly men. Some of them found Christ and went home rejoicing. Every member of the singing choir expressed hope who had not before.

During the time of the meeting the congregationalists had a meeting at their place of worship. That church was quite revived, and a goodly number hopefully converted. Thus God displayed his power in a most wonderful manner. This was a year of the right hand of the Most High. Thus closed up one of the most interesting meetings that I ever attended. Oh how delightful to witness the melting and subduing grace of God.

On Monday, November 24, 1842, I returned to Amoskeag to my family and people. After resting a few days and attending to some domestic affairs, I commenced a series of evening

meetings with my people at Amoskeag, which lasted six weeks. Here God displayed his power in that hard place. Several felt the force of divine truth, and were obedient to the faith, and were baptized. From the time that the branch of the Manchester church was formed until I left, the last of February following, I had the opportunity of baptizing eighteen persons at Amoskeag. During my stay at that place I also attended a meeting of four weeks, in February, at Loudon Mills. Rev. B. PEASE and Rev. N. W. SMITH had labored with this people a few days before, and some interest had occurred. Several denominations labored in this meeting, which caused some jealousy to arise, which was injurious to the cause. We trust God was there, and quite a number expressed hope. The baptists were a branch of Concord church, without much right in the meeting-house, and unable to do much for preaching, and somewhat divided among themselves, which rendered their prospects rather discouraging.

With February I closed my labors at Amoskeag, and went to Henniker, and commenced a meeting with the baptist church in that place,

March 1, 1843, which lasted five weeks. When I arrived at that place on Saturday evening four of the brethren were together and were much discouraged about a meeting. This church had passed through many severe trials growing out of the location of their meeting-house ; and, after they had requested me to come and hold a meeting with them, new trials had occurred. These they wished to relate to me, but I refused to hear them. I told them if they had any arrangements to make, I was ready to attend to them. If not, I had other engagements. Amid all these discouragements we commenced a meeting the next morning, and I preached three times with good effect. The members of the church began to be encouraged. Although it was snowy and blustering most of the time during the meeting, and often but few present, yet we held on, and God was with us. Several were hopefully converted, and some of great interest. After being here a short time, I saw that the cause demanded my removal to this place, where I spent in all one year. During this time we had one severe case of discipline which interrupted our peace very much. But God blessed us with

7

a precious year. I baptized twenty-one and added to the church. These were mostly active members, and some of them men of good judgment and some property, which made this a valuable accession to the church. While at Henniker I attended several meetings. The first was at Hillsboro', which lasted four days. Here the views of Mr. MILLER were very prominent, and, under that influence, some sixteen were baptized but not added to the church. We had a solemn time there, and good impressions were made. My next meeting of thirteen days was at Dover, commencing August 13, 1843. The Rev. A. M. SWAIN was pastor of the church, and had been greatly blessed to that people. A large number had been added to that church through his instrumentality. In his family we stopped while in Dover. During this meeting three expressed hope, and a number became very anxious. I preached twenty-seven sermons and attended as many prayer-meetings. I also made some visits. It is now a hard time to promote revivals in many places, the minds of the people are so engrossed in other subjects.

My next effort was at Canaan, October 12,

1843, which lasted twelve days. Here we found things in a low state. Meetings at first were thinly attended ; but increased in numbers and interest. I preached twenty-four sermons and attended twenty-four prayer-meetings. Had evidence of the presence of God. Professors were much revived, and old hopes strengthened, evils corrected, and a good impression made on the people. Some became anxious about their souls, and one indulged hope. Had this meeting continued, much good might have been the result. This church had been destitute of preaching for a long time, and was very much discouraged.

November 7, 1843. I went to Amherst, and commenced a meeting of seventeen days. We made our home with Rev. Mr. BALL, pastor of the church. Here I found a church of forty members, worshipping in a hall over a store in that place. Our congregation was small, during the meeting, varying from six to fifty on week-days, and from ninety to one hundred, on the Sabbath, yet there was an excellent spirit prevailing, and much good was done. I preached thirty-one sermons, and attended the same number of prayer-meetings. Twelve expressed desire for

prayer. One afternoon a mother arose after sermon, and said "I came to meeting calculating to stop this evening, but *I must go home*. I have a duty to do there. I have three children, and I *must* go home, and talk with them, about their souls. I have done it many times, but I must talk to them, as I never did before." She talked to them, and the next afternoon two of them were present at meeting. One was on her knees, weeping over her situation, while prayer was offered in her behalf. Her brother was looking very sad.

During this meeting the court was in session, and three young men were tried for larceny, which created considerable excitement, as they all resided in the place. This had an unfavorable influence on the meeting. This church has since purchased the unitarian house of worship, and are now in a prosperous condition.

I next went to Pittsfield, February 25, 1844, and Rev. N. W. SMITH was their pastor. There we had a good meeting. Some became anxious, and christians much revived. The meeting being at the time of their political town meeting, the minds of the people deviated from this subject.

Before leaving Henniker, I introduced D. G. MASON, a graduate from New-Hampton. The church was so well pleased with his labors, that they soon invited him to receive ordination, and become their pastor. With this he complied and was ordained May 15, 1844. He labored with the people two and three years. Such was the situation of their house of worship, that they could not possibly enjoy it, and other circumstances existed which made the congregation small, and the church quite discouraged. For some time past, they have had but little preaching.

I spent a few Sabbaths at Loudon Mills, and there being no minister in the whole town, at that time, I concluded to move my entire family there, but soon found that nothing could be done. While at that place, I attended the anniversaries at Boston, May, 1844. There I met many old friends and enjoyed a rich feast of fat things. I also attended our State Convention at Cornish in June following. There we had a good time.

In about three months, I left Loudon Mills, for Fitzwilliam. There I found the church somewhat divided on the subject of slavery, and had been so for some time. Some alienation of spirit

had existed, through much discussion of the subject. But their minds were now turned to the interest of souls in that place, and shortly a weekly church meeting for prayer, was established. This had a good effect. We soon had those among us who were asking for our prayers. Harmony was restored, and we were blessed of God. Here I labored nearly three years. During this time we had no special revival, but things were very pleasant. Eight were baptized and added to the church.

While here we met with a very severe affliction, in the death of our little daughter, who died November, 1845, Æ 2 years, 9 months. She was a child of a very happy disposition, and of great promise. But death early marked her for his prey.

During our stay in Fitzwilliam we were treated with great kindness by the people. While there I attended some meetings in other places. Among these was a meeting at Richmond, which commenced Sabbath, April 30, 1845, and continued three weeks. Rev. J. L. SANBORN was pastor of the baptist church in this place. With him I took lodgings. The meeting was much blessed

to christians. Between thirty and forty came forward for prayers and conversation, and some individuals expressed hope. Many were almost persuaded to be christians, but were unwilling to yield unreservedly to Christ. Oh the guilt of rejecting the gospel !

The June following we went to Exeter to attend the anniversary of the N. H. B. S. Convention. There we met many warm friends and acquaintances in the ministry, and others. The exercises were very interesting ; made more so, by the presence of Rev. Mr. DEAN and a Chinese convert, who could tell us, from experience and observation, some of the miseries of heathenism, and the success that had attended the efforts of missionaries. Returned home greatly benefited by the exercises of the meeting. The time of the meeting being changed from June to the third week in October, an adjourned meeting was held at Jaffrey, October 21, 1845. This I attended most of the time, but sickness in my family prevented me in part. The meetings were also interesting.

November 17, 1845, I went to Swanzey and commenced another meeting in that place, which

continued eleven days. God was in our midst, doing his own work. Rev. D. P. FRENCH was pastor of this church. His labors had been blessed to this people. In his family I boarded while there. Christians engaged in the cause and labored for God. Sinners were awakened under the power of truth, and asked for the prayers of God's children. Prayer was offered for them, with fervency, and, we trust, in faith. Several indulged the hope that they had passed from death unto life. This church has been blessed with many precious revivals of religion, and the members seem to understand them. This church is also one of the first, with respect to numbers, influence and wealth, in the Dublin Association. This is the third time that I have labored with this people in series of meetings with success. At this time I preached twenty-one sermons and attended as many prayer-meetings.

My next meeting was at Royalston, Mass., with the baptist church in that place, of which the Rev. A. M. PIPER was pastor. The meeting commenced on February 8, 1846, and continued seven days. Had it not been for drifting snows

and ill health, this meeting might have been continued much longer, with very good results. As it was, good was done. Several brethren were much revived, and some unhappy divisions healed. Several were awakened, and some found Christ. Here I preached eighteen sermons, and attended a number of prayer-meetings.

How blessed is the work of publishing the gospel to perishing men, and of leading them to God in prayer. And how precious is the sight to see them bowing to Christ with penitent hearts.

In March, 1846, I went to Warwick, Mass., and labored with the baptist church in that place, between two and three weeks. There I found a small church, struggling hard to sustain the cause of Christ. They had a new house of worship, well located, and I think, mostly paid for. They had preaching one half of the time. The meeting commenced with an excellent spirit, and the interest continued to increase to the last. This little church was much revived, and many felt the power of truth. God was there to kill and to make alive. We hope as many as twenty "passed from death unto life." One of the deacons, who a few years before was quite des-

titute of property, had by hard labor and a kind Providence accumulated a little, and was at this time very successful in business. He made it his rule to pay one-fourth of all the expense of the church. He built one-fourth of the meeting-house, and paid one-fourth of the minister's salary, and of all other expenses.

The meeting being in a busy season of the year, when his business would not admit of his attending during the day, he sent his family, and also came himself in the evening. In the course of the meetings two of his children expressed hope in Christ. He felt that this was a great blessing to him, and a far greater to them. After this meeting closed, I returned to Fitzwilliam, where I remained through the summer.

Having had several very pressing invitations to go to Springvale, Me., I concluded that I would visit them and view the field; this I did in September, 1846. I attended the York Association which met at South Berwick, and from there went to Springvale. There I found a little church of twenty-five members, mostly females, and in possession of but little property. They were without a place of worship, Sabbath school,

or library, yet they were located in a business village of much importance. There were a saw and grist mill, an establishment for manufacturing and printing cotton goods, with five or six stores, and several mechanics, in the place. I found a respectable congregation as to numbers and intelligence. After spending two Sabbaths, and making many inquiries, and viewing the prospects of the church, I was impressed with the thought, that God, in His providence, designed me to labor in that place. I concluded to return with my family, which I did, in October, and commenced laboring there. I was partially supported by the Maine Home Missionary Society. We succeeded in getting a temporary place to meet on the Sabbath, and soon commenced a Sabbath school.

The last of October, 1846, we commenced a series of meetings in connection with the Free Will Baptist church in that place. Rev. Mr. RAMSAY, their pastor, and myself conducting the meetings, and doing the preaching. At the commencement, but few attended, but as they continued from day to day, the interest increased. Not a week rolled away before we had manifest

tokens of the presence and power of God. Christians broke down under the Spirit's power, and backsliders trembled before God. The impenitent soon began to feel that all was not well, and to cry for mercy. The meetings continued four weeks with increased energy and power. As the effect of this effort, and what followed shortly after, fifty were baptized into both churches. Rev. Mr. RAMSAY baptized nineteen, and myself thirty-one individuals. Some people supposed that when the converts sought a spiritual home, there would be a division of feeling, But the most cordial feeling prevailed through the whole time.

One individual, who was at work in this place, became almost outrageous in her feelings. She wondered why christians were praying for her. She couldn't see what she had done that was *so bad*. After conversing with her several times, I called one day, just before noon, and expressed my anxiety for her, and urged her to yield her heart to Christ. I called the next day about the same time, and as I entered the room, I found her and her associate sobbing aloud. I said to her, "You do not think it strange now that

christians felt so anxious for you, do you ?”

She replied, “ How could they let me alone !”

I said, “ You now desire christians to pray for you.”

She exclaimed, “ I want everybody to pray for me !”

We had a season of prayer in which she plead for mercy.

She soon found Christ. In the afternoon meeting she arose and expressed hope, and begged prayer for her relatives. Our little church was all melted down, and seemed to lie prostrate at the foot of the cross.

One evening we had a most powerful meeting, in which some indulged hope. The next morning one of this number, employed in the weave room, of which one of our deacons was overseer, went from loom to loom with a full heart, and streaming eyes, pleading with her associates to come to Christ. That deacon called on me, in going to his breakfast, and said he “ left his room all in tears.” God was there.

Many such interesting facts occurred during that revival. Besides those baptized some were added by letter, and others on their experience

and former baptism ; so that our pecuniary strength was somewhat increased. We felt the need of a place of worship very much, but knew not how to obtain one. When we looked among ourselves for aid all was dark ; when we looked abroad, it was still darker.

After devising many plans without success, we at last resolved to try our own strength, and trust in God for success. We drew a plan of a small house, opened a subscription, and succeeded beyond our expectations. We purchased a beautiful site on which to build, and succeeded in erecting a neat and commodious house, and furnished it with all necessary articles, and paid for it ourselves, with the exception of two dollars given us by two individuals. It was dedicated and opened for public worship August 3, 1847. It has been occupied nearly every Sabbath since.

I remained at this place nearly three years. We had a good congregation and a very interesting Sabbath school. We purchased two hundred and fifty volumes of books for the library, and received several copies of the "Macedonian" and the "Young Reaper" in the school. Here we were treated with the greatest kindness by

the church, Sabbath school and society in general. On leaving, we found the warmest attachment existing. Several were willing to increase their subscription another year ; but I felt it duty to leave, thinking I might be more useful in another place, regarding the cause above my own convenience and interest. But, on reviewing the past, I am fearful that I misjudged in regard to duty in this case ; but, though dark to us now, all will be made plain hereafter.

When I left the church, in September, 1849, it consisted of seventy members, all in harmony, love and free from debt, as to church matters.

During these three years that I labored with them, I attended several meetings out of the place. One was at Mount Hope in Sanford, which was considerably blessed to that little church and to several of the impenitent. It continued nearly two weeks in February, 1847. Here the Rev. B. F. HUBBARD was laboring, and was ordained pastor of the church, March 31, 1847. I was called by the council to preach on the occasion.

During the month of March, I went to Acton, Me., and spent a week with Rev. N. LITTLE-

FIELD, pastor of the baptist church in that place. God was there. The church numbered over one hundred, and nearly this whole number were wonderfully revived. Some twelve or more indulged hope in Christ. Many more became very anxious about their souls. Also, during the same month I went to Shapleigh, and spent a few weeks with Rev. J. HUBBARD, pastor of the baptist church in that place. Here was a good church and a large congregation. While I was there, a good interest was manifest among christians, and several were awakened to the concerns of their souls, and a few expressed hope in the Savior, and were added to the church.

In June, 1848, I attended for the first time the Maine Baptist State Convention, held at Damariscotta. Here I met many fellow-laborers that I never saw before, and several that I had met in other places. The exercises of the occasion were quite interesting, and I trust quite profitable. I still bear those scenes in grateful remembrance.

March 4, 1849, I went to Waterboro', and spent nearly two weeks with the baptist church there. For a long time coldness and declension

had prevailed to an alarming extent. But, the autumn previous, they had been somewhat encouraged with the hope that God had a blessing yet in store for them, through the labors and influence of Rev. A. WITHINGTON, a graduate from New-Hampton Institution. He was faithful in the discharge of his duties, both public and private, visiting from house to house. But his health failed him. He began to raise blood, which admonished him that his days on earth might be few, and would soon be numbered. While unable to preach and sinking beneath disease, he had such confidence that God would bless that people, that he remarked one day, "I may die, but the grass will not grow over my grave until there is a revival in Waterboro'." He died that winter,—but "the grass did not grow over his grave" until a revival was experienced as he predicted. A better state of feeling existed, and increased through the winter.

On the recommendation of Rev. Mr. WITHINGTON, the Rev. J. L. SANBORN was invited to become their pastor. He accepted their invitation and entered on his labors that winter. He was, also, blessed among them. When the meet-

ing commenced, it was evident that there were many omens of a revival. So much so, as to be observable by the impenitent. Two young men, passing the place of the meeting one evening, listened for a few minutes to the voice of prayer, when one said to the other, "They will soon have a revival here, for this is different prayer from what we have been hearing." The meeting assumed a most interesting character. The word was clothed with divine power. Prayer was effectual and exhortation was blessed. Professors made most hearty confessions to God, to each other, and to the impenitent. Sinners were awakened and became most deeply distressed for themselves, but soon found Christ. Among the number were many stout-hearted young men of talent, education and influence, who were brought to submit to Christ. Heads of families sweetly bowed to the Savior. Some forty or fifty in all expressed hope, and a large number of them were baptized and added to the church. Soon after the revival they remodeled their house of worship, and are now enjoying it.

The last of March, 1849, I labored in a meeting with the second baptist church in Manchester.

four weeks. Rev. J. C. MORRELL was pastor of the church. Although the meeting commenced and progressed under very unfavorable circumstances, yet God was there, and displayed His power to reclaim, convict, convert and comfort immortal beings. The word was clothed with divine energy, and prayer was prevalent. The congregation was small, not exceeding forty persons at the afternoon meetings, and sometimes not one-fourth of that number. Evenings it averaged possibly one hundred.

When we consider that there were about fourteen thousand people in the city, and another baptist church of about three hundred members, and a host of professors of other denominations, we had reason to expect a much larger attendance at the meeting; but, at that time, religion was lamentably low in that place. During the meeting some thirty-five expressed hope, and a large number besides were under conviction.

Some members of the first baptist church became much interested in the meeting, and toward the close their pastor, Rev. T. O. LINCOLN, found it convenient to attend, and was quite interested; so much so, that he and his people

invited me to hold several meetings with them.

After closing this meeting, I returned to Springvale, and spent two Sabbaths. July 1st I went again to Manchester, and labored with the first church nearly four weeks. Here we had a larger attendance, as the church numbered more, and the second church and their pastor and many others also attended. The work now assumed a most interesting character. Many old professors engaged in the work of God, and the young converts were faithful. New cases of awakening and conversion occurred almost daily. On the fourth of July there was a large celebration in the city, but we had a meeting at 2, P. M., and one at 6, P. M. At this meeting, as the sun was going down amid the ringing of bells and the roar of cannon, one young lady we trust found the Savior precious to her soul. During both meetings, about seventy-five gave pleasing evidence that they had passed from death unto life, and about the same number were baptized and added to the two churches.

As the pastor of the second church was about leaving his charge, I was solicited to succeed him for a few months at least ; but before I could

make arrangements with my people at Springvale, they obtained a supply. I now came to the conclusion to leave Springvale, thinking I might be more useful in another place. But when I disclosed my feelings to the people, I found there was a great attachment existing and a great reluctance to our leaving. All my worldly circumstances and comfort were in favor of my remaining ; but still my mind was fixed.

Having received a long letter from Rev. L. B. ALLEN, Agent of the Maine Missionary Society, detailing the state of affairs at Searsport, Me., and urging me to visit that people, I concluded to go to that place. I went the last of August, and spent three Sabbaths. I found a little church of thirteen members, constituted the December previous, and a small congregation. They worshipped in the upper part of the new school-house in the village. While there on that visit, I found the state of things such that I decided to move my family.

After returning to Springvale, and attending the York Association, and adjusting my affairs, we removed to Searsport the last of September, 1849. Sickness had been there in my absence,

and other things had occurred which made it look discouraging. But being on the ground we regulated our affairs as well as we might, and commenced operations. Sabbaths I preached three times ; and nearly every evening in the week for several weeks, not having christian friends enough to occupy the time without it. But God soon increased our laborers by converting some and reclaiming others. After a few weeks we had meetings for prayer instead of preaching.

For about six months we had a meeting nearly every evening, and a blessed season it was. Our little band was very active and laborious in the cause. We had fresh evidence of the presence and power of God every evening. Prayer was fervent and of the laboring kind. The place was solemn and still. Tears were flowing from the eyes of those unaccustomed to weep. During the season about twenty expressed hope in the atoning blood of Christ. Thirteen I had the pleasure of baptizing in the Bay, and of adding them to the church. These were the first that I ever baptized in the salt water. Others were added to the church, so that it numbered, when

I left, over thirty members: Our congregation increased from thirty to eighty. Our Sabbath school increased from nineteen to seventy-five scholars. We procured quite a library for the school. One little girl about twelve years of age, a member of the school, became very anxious about her soul. Often have I seen her weep under the power of truth. About three weeks before I left the place, I saw her weep bitterly at one five o'clock meeting on the Sabbath. She went home from the meeting, and asked her mother into a room by herself, and said to her, "Mother, I feel that I am a great sinner, and have felt so a long time, and I want you should pray for me." Her mother did so, and the next day she was rejoicing in hope. She appeared remarkably well while we remained in the place. What a blessing to herself and her friends.

Most of the church members and of those who favored our meetings, were in rather low circumstances, so that the Missionary Society were obliged to aid them with from one hundred and fifty to two hundred dollars a year. This, together with a large number of our people leaving town at that time, and some other circumstances,

led me to feel that there was not sufficient encouragement for the Board to expend so much of their funds on that place—which they must do if I remained ; so, at the close of my year, I concluded to leave and return to New-Hampshire. This we did in August, 1850.

Many of our dear friends accompanied us to the wharf, where we parted amid many tears. Several of this number had no hope in God. Others I had baptized, and others still had just begun to hope. Others had labored with us for the salvation of precious souls. We went on board the steamer Governor for Portland, and were soon on our way, leaving that precious company never to meet again probably in this world. How heart-rending thus to separate from those we love and esteem. The next day before noon, we found ourselves in Amoskeag among our relatives.

When I arrived in New-Hampshire, I had no engagement, nor did I know what door Providence would open. But very unexpectedly I found the second baptist church in Manchester was, in two weeks, to be destitute and I was invited to supply them until they could get a pas-

tor. I did so ; and supplied sixteen Sabbaths. Before I was released there, the Rev. H. TONKIN, our State Missionary and Agent, called and urged me to visit the people in Bradford. He came directly from there, having spent the Sabbath previous in that place. I finally concluded to spend two Sabbaths there, on exchange with him, and see what could be done. This I did the second and third Sabbaths in December, 1850. I found the church in a most discouraging state. They had had but little preaching for some time, and that from ministers out of the place ; and but few attended meeting. They had had no Sabbath schools for three years, nor a communion for two years, nor a church conference for one year. They did not report themselves to the Association when last met. Their house of worship was much out of repair. There was no particular difficulty in the church, but there appeared to be entire prostration. The first Sabbath I spent in this place, I had about forty hearers in the forenoon, and fifty in the afternoon. I had a meeting every evening in the week, and the next Sabbath the congregation was more than doubled, and the interest greatly

increased. I found that such was the field, and such the anxiety of the friends that I should labor there, that I concluded to return.

I went home and spent one Sabbath in Manchester, closed up my labors there, and returned to this place again on the last of December, and labored several weeks with them. I preached three times on Sabbaths, and nearly every evening in the week. Nearly all the resident members of the church were revived, and also several of other denominations, who were of much assistance to us, and some, who had wandered far from God, were reclaimed. A great solemnity rested on the meeting and on the people. Many tears were shed, and some anxiety was manifest, but so many false sentiments had been advanced in the place that there was much scepticism and much prejudice against vital piety, which had a sad influence on the people. We hope, however, that two or three at least, have been regenerated by the energies of the Holy Ghost. The church gave me a unanimous call to become their pastor. This I concluded to accept, and moved my family here the fifth of February, 1851. Our first object, after securing an interesting state of feeling,

was to make our house comfortable and pleasant. This we did in a short time, by furnishing it with stoves and lamps. Having done this, our next object was to get up a Sabbath school. We commenced, I think, in February, and found about eighty who were willing to engage in this interesting exercise. Since that time the school has averaged ninety in attendance.

Our next object was to get a library for the school. We soon raised \$12.50 and purchased one hundred and fifty volumes of books. A collection is taken up every Sabbath to increase the library, and there is nearly enough to obtain another one hundred volumes. Our next object was to repair and paint the outside of our house. This we have accomplished at the expense of more than one hundred dollars. Our church is small, numbering about forty members. Four or five have been added by letter, but none as yet by baptism. Our congregation is respectable, averaging on the Sabbath one hundred and fifty persons. Our house of worship is located between two villages, at the terminus of the Concord and Claremont Railroad ; and is nearly three miles from the centre house of worship.

The christian denomination have a chapel at one side of the Mill Village, and have preaching about one-half of the time. There are many in this place out of Christ, and our prayer is that God would revive his work and save these precious souls.

Thus I have given a brief sketch of my labors, and their result, up to the present time, July 9, 1851.

On looking over my records, I find that I have baptized seven hundred and five individuals at the several places following, viz. :

Canaan, ...	49	Nelson,.....	8
Hebron,.....	4	Sullivan,.....	21
Lyme, ...	14	Marlboro',.....	1
Danbury,.....	33	Dublin,.....	17
New-Chester, ...	4	Hancock, ...	4
Hillsboro',.....	43	Keene,.....	48
East Washington,.....	72	Unity, ...	48
Goffstown, ...	58	Richmond,.....	31
Chester,.....	1	Fitzwilliam,.....	46
Amherst,.....	11	Bow,.....	33
Bedford,.....	8	Henniker,.....	21
Francestown,.....	2	Springvale, Mc.,.....	38
Amoskeag,.....	53	Searsport, ".....	13

Of this number, many have gone to their final reward. Some have given painful evidence that they were deceived, and had deceived others.

But a large portion have given pleasing evidence that they "had passed from death unto life." Several are in the ministry. Others are occupying most important places in the church and in the world. The result of their labors and their influence will be known only in eternity.

When I attended meetings at places where there was a pastor, I seldom baptized, but usually gave him that privilege, as it was his right. I wished to do what I could to strengthen the union existing between pastor and people, and endeavored to act accordingly.

As it has been my work to go into small or broken down churches, and rear them up and raise new interests, I have attended but few funerals and weddings. I have officiated at one hundred and four funerals ; among these were people of all ages. I have also joined in marriage sixty couples. I have attended twenty ordinations ; at two of them, preached the sermon, at two, gave the charge ; at two, the right hand of fellowship, and at one or more, offered the ordaining prayer. I have attended forty-seven Associations, and assisted in the organization of seven churches. Attended the N. H. B. State

Convention eight times, Maine B. S. Convention twice ; the anniversaries at Boston, twice ; and the Missionary Union, once.

For two reasons, I have attended but few public meetings, and journeyed but little beyond where duty called me to labor ;—one, was the want of time ; the other, the want of funds.

During my ministry, I have formed an extensive acquaintance, in New-Hampshire, a part of Maine, Massachusetts and Vermont, with ministers of various denominations, and many private members of churches, with whom I have enjoyed precious seasons.

I have usually been cordially received, by our churches, wherever I have been, and promoted and respected far beyond what I could reasonably have expected. I have always greatly enjoyed the society of my brethren in the ministry, have loved to hear them preach, and associate with them. I have been able to preach most of the time since I have been in the ministry, and have loved the work very much ; but expect now that the largest share of my labor has been performed in this world.

In view of the past I am often led to say,

what am I, or my father's house that I should see so much of the work of the Lord connected with my labors ?

I cannot feel justified in closing this brief sketch without adding a few remarks to my old acquaintances and friends.

And first, I would say to those dear brethren, with whom I have labored and enjoyed such precious privileges, that my views of doctrine and of our holy religion, are essentially the same as when laboring with you. Amid all the changes that have occurred around me, I have found no reasons for changing those views. Let us labor on a little longer and our work on earth will be done. Many, that were once with us, are gone to their reward, and we shall soon follow. Let us be faithful until death and we shall receive a crown of life.

I wish to ask those whom I have baptized, and who are in the body,—What is your situation, now ? Do you enjoy religion ? Does it appear more precious to you than anything else ? Are you walking uprightly ? Or, are you in a back-slidden state ? Whatever may be your present

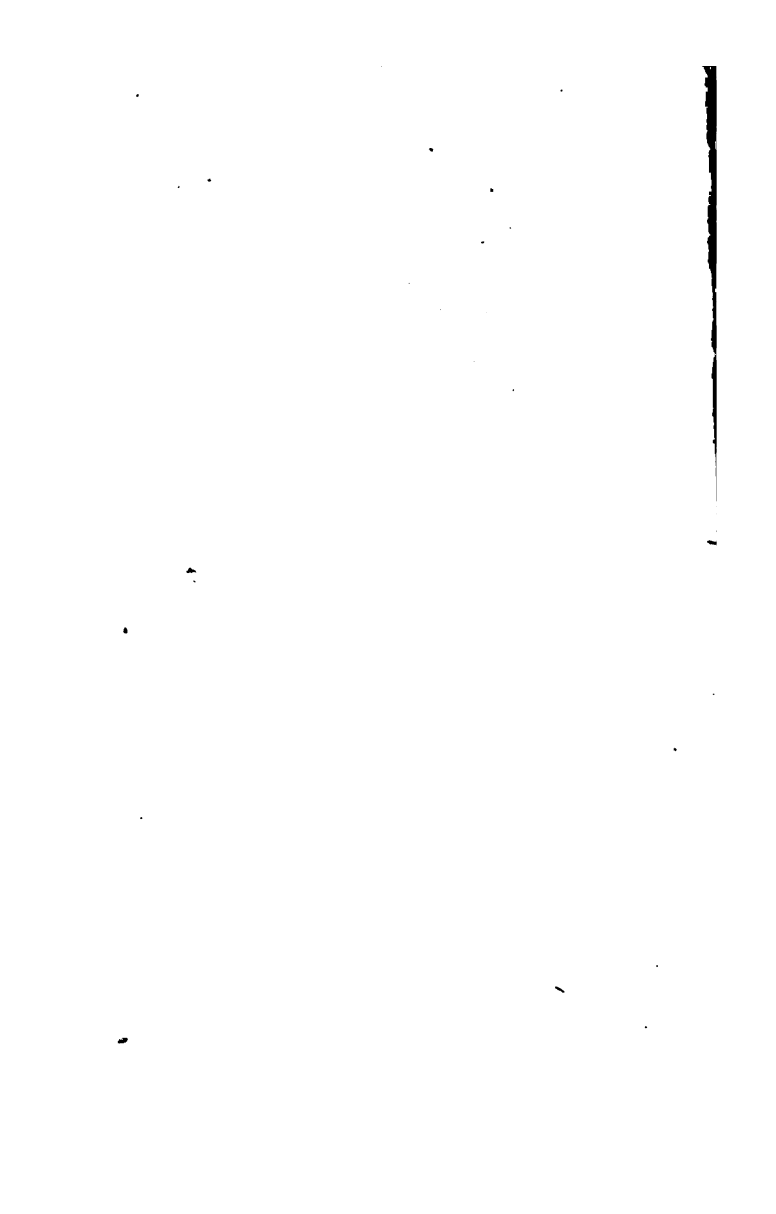
situation, I wish you to understand that there is an eternal reality in religion, and it is for our highest interest for both worlds, to live to God. I feel deeply anxious for your present and eternal well-being. May God bless you and keep you from falling.

All that have heard me preach, and have not become christians, I would urge upon you a speedy preparation for eternity.

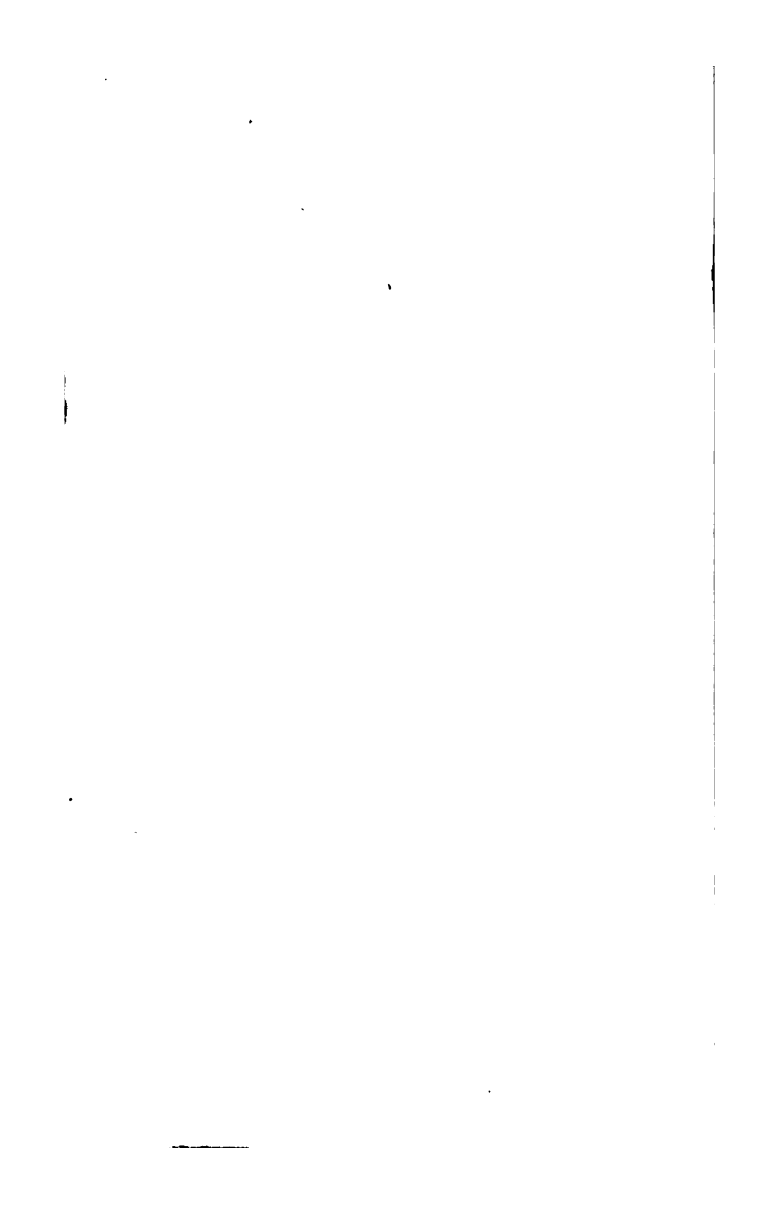
Death, judgment and eternity, are just before us,
Oh, let us prepare for those solemn scenes !

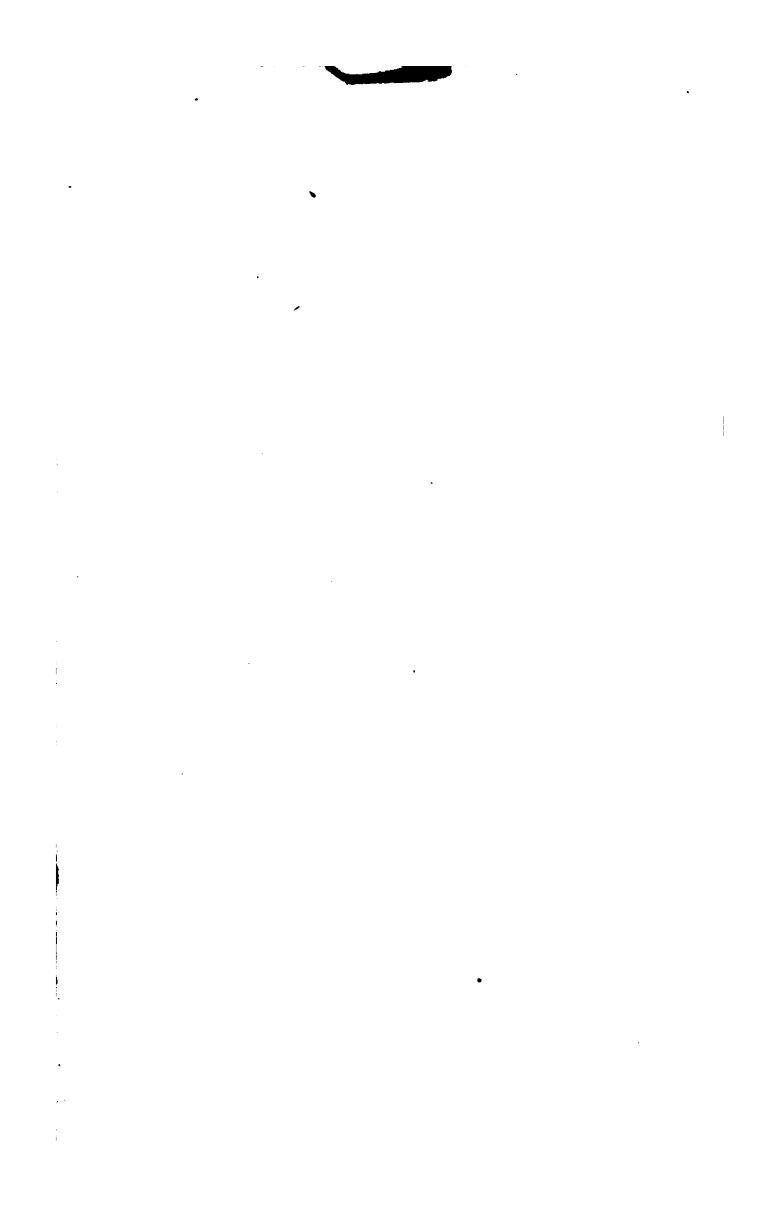
That we may die in peace, meet in heaven and spend eternity, in the praises of Him who hath loved us and gave Himself for us, is the fervent prayer of

THE AUTHOR.









1.0V 1 6 2005

PEACOCK, John
A sketch of the
Christian experience.

943
Bap.85
P356
P356sk
1851

